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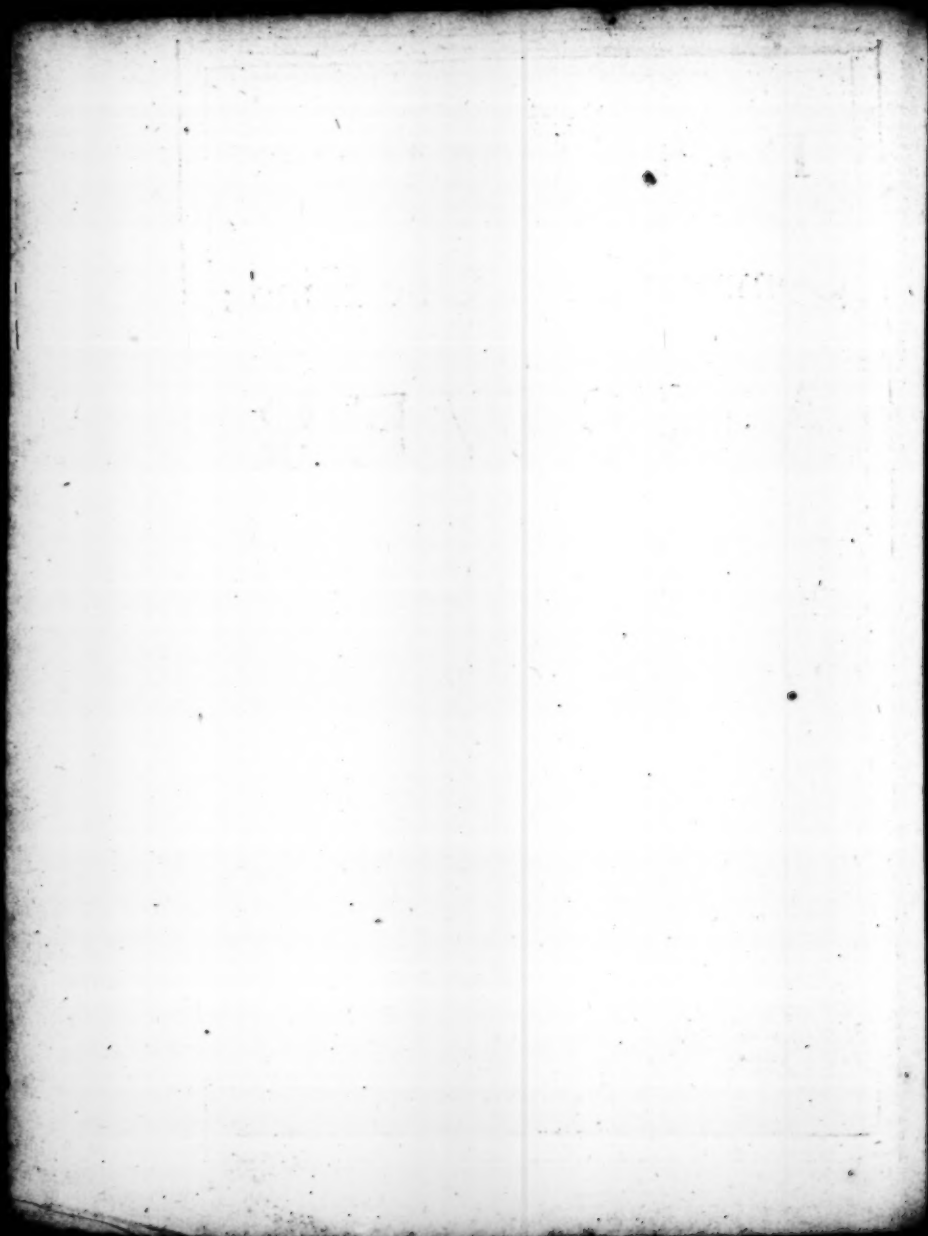
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A
DISCOURSE
OF THE
Communion in One Kind:
IN
ANSWER
TO A
TREATISE
OF THE
BISHOP of MEAUX's,
OF
Communion under both Species
Lately Translated into English.

W. Payne.

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A N
ANSWER
TO THE
PREFACE of the Publisher.

T*He Translatour of the Bishop of Meaux's Book of Communion under both Species, having told us why he made choice of this Author, whom he styles, The Treasury of Wisdom, the Fountain of Eloquence, the Oracle of his Age, and in brief, to speak all in a word, the Great James, formerly Bishop of Condom, now of Meaux: Having thus brought forth this great Champion of the Roman Church, he makes a plain Challenge with him to us of the Church of England, in these words: If this Author write Reason, he deserves to be believed; if otherwise, he deserves to be confuted: By this I perceived he expected that we should be so civil as to take notice of so great a Man as the Bishop of Meaux, or any thing that bears his Name, and not let it pass unregarded by us, after it was for our benefit, as he tells us, made English: and besides, I did not know but some unwary persons among us might believe the reason he writes however bad; and therefore I thought he deserved to be confuted, and ought by no means to go without the civility and complement of an English Answer. This I doubt not might have been very well spared, had the Publisher been pleased to have gone on a little further with his Work of Translating, and obliged us, who are strangers to the French Tongue, with one of those Answers which are made to de Meaux's Book in that Language, but since he has not*

An Answer to the Preface of the Publisher.

not thought fit to do that, I must desire him to accept of such Entertainment as our Country will afford him, though it is something hard, that we must not only treat our Friends at home, but have as many Strangers as they please put upon us: But we who cannot Translate so well as others, which is a much easier part than to Write at ones own charge, must beg leave of our French Adversaries, if we sometimes speak to them in plain English, and the Bishop of Meaux must excuse me if Truth has sometimes made me otherwise answer him, then if I were a Curé in his own Diocess. Whoever has so great an opinion of the Bishop of Meaux's *Virtue and Learning*, as to take matter of Fact upon his word, which the Translatour's mighty Commendations were designed, no doubt, to beget in his Reader, must believe the Communion in One Kind was the Practice of the Primitive and the Catholic Church, which if it were true, would be a very great, if not sufficient excuse for the Roman. This the Bishop asserts with all the confidence in the World, and this his Book is designed to make out; and whoever will not believe it, must necessarily question either the Learning of this great Man, or else his Sincerity; I shall not dare to do the former, but his late Pastoral Letter has given too much reason to suspect the latter. He that can now tell the World, That there has been no Persecution in France, and that none has suffered violence either in their Persons or their Estates there, for their Religion; may be allowed to say, That the Primitive Church had the Communion but in one Kind, a great while ago: But the one of these matters of Fact deserves more, I think, to be confuted than the other.

I suppose it was for the sake of the Author that the Translatour chose this subject of Communion in One kind, though he says, It is a point peradventure of higher concern than any other now in debate between Papists and Protestants, this being the main Stone of Offence and Rock of Scandal, and it having been always regarded since the Reformation, as a mighty eye-sore, and alledged as one sufficient Cause

of

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of a voluntary departure and separation from the Pre-existent Church of Rome. *When this Pre-existent Church of Rome fell into her Corrupt, Terrestrial, and Unchristian State, among other Corruptions, this was one that gave just offence, and was together with many more, the Cause of our separating from it, That it gave the Eucharist but in one kind, contrary to Christ's Institution; and took away the Cup of Christ's precious Blood from the People: But yet this point of highest concern is, in the judgement of the Translatour, but a bare Ceremony, and upon the whole matter the difference herein between the Church of England and the Roman, seems to him reducible in great measure to meer Form and Ceremony. If it be, then I hope it may be easily compromised and agreed, for I assure him I am as little as he for making wider Divisions, already too great; nor do I approve of the Spirit of those who tear Christ's seamless Garment for a meer Form and Ceremony; but we who are sometimes thought fit to be called Heretics, and to be Censured and Anathematized as differing in Essential matters from the Church of Rome, at other times are made such good Friends to it, that we differ but very little, and there is nothing but Form and Ceremony between us: But what is to Accomodate this matter, and Reconcile this difference between the two Churches? Why, the Doctrine of the Real Presence, in which, Both Churches, he says, agree, that Christ our Saviour is truly, really, wholly, yea, and substantially present in the Sacrament. This is to close up the difference not onely of Communion in one kind, but of the Adoration of the Sacrament, and the Sacrifice of Mass too in the Translatour's judgement: But does the Church of England then agree with the Roman in the Real Presence of Christ's natural Body and Blood in the Sacrament? Does it not expressly say the contrary, namely, That the natural Body and Blood of our Saviour Christ are in Heaven and not here, and that it is against the truth of Christ's natural Body to be at one time in more places*

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* Rubric after Office of Communion. places than one *. So that though Christ be really present by his Spirit and the real Vertue and Efficacy of his Body and Blood, be given in the Sacrament, yet his natural Body is by no means present there, either by Transubstantiation or by any other way unintelligible to us, as the Translatour would insinuate; so that all those consequences which he or others would willingly draw from the Real Presence of Christ's natural Body in the Sacrament, as believed by us, do fall to the ground; and I doubt he or I shall never be so happy as to make up this great breach between the two Churches, however willing we may be to do it; but instead of making a Reconciliation between them, which is impossible as long as the Doctrines of each of them stand as they do; I shall endeavour to defend that Article of the Church of England, which not onely Modern Novellists, as the Translatour calls those who are not for his Real Presence, and his Reconciling way; but the most learned and ancient Protestants who have been either Bishops, Priests, or Deacons in our Church, have owned and subscribed, namely, That the Cup of the Lord is not to be denied to the Lay-people, for both the parts of the Lord's Sacrament, by Christ's Ordinance and Commandment, ought to be ministr'd to all Christian Men †.

† Article 30th.

ADVERTISEMENT.

The Reader is desired to Correct the small *Errata* of the Press, without a particular Account of them.

A
DISCOURSE
OF THE
Communion in One Kind.

THE Controversie about the Communion in One Kind, is accounted by a late *French* Writer upon that Subject, *one of the chiefest and most capital Controversies in Christian Religion* *. I suppose

he means, that is, in difference between the Reformed and the Church of *Rome* ; it is indeed such a Case as brings almost all other matters between us to an issue ; namely to this Point, Whether the Church may give a *Non obstante* to the Laws of Christ, and make other Laws contrary to his, by vertue of its own Power and Prerogative ? If it may in this case, it may in all others, and therefore it is the more considerable Question, because a great many others depend upon the Resolution of it: When it had been thus determined in the Council of *Constance*, yet a great many were so dissatisfied, namely, the *Bohemians* to have the Cup taken from them, that the Council of *Basil* was forced, upon their importunity, to grant it them again ; and at the Council of *Trent*, it was most earnestly prest by the *Germans* and the *French*, by the Embassadors of those Nations, and by the Bishops, that

* *Cum hac questio ac Controversia visa sit semper in Religione Christiana præcipua ac capitalis. Boileau de præcepto divino Commun. sub utraque specie. p. 217.*

the People might have the Cup restored to them. The truth in this cause, and the advantage seems to be so plain on the side of the Reformation, that as it required great Authority to bear it down, so it calls for the greatest Art and Sophistry plausibly to oppose it: One would think the case were so evident, that it were needless to say much for it, and impossible to say any thing considerable against it; but it is some mens excellency to shew their skill in a bad cause, and Monsieur *de Meaux* has chosen that Province, to make an experiment of his extraordinary Wit and Learning, and to let us see how far those will go to perplex and intangle the clearest Truth: He has mixt a great deal of boldness with those as it was necessary for him, when he would pretend that Communion in one kind was the Practice of the Primitive Church, and that it was as effectual as in both, and that the Cup did not belong to the substance of the Institution, but was wholly indifferent to the Sacrament, and might be used or not used as the Church thought fit: How horribly false and erroneous those Pleas of his are, the following Discourse will sufficiently make out; and though he has said as much, and with as much artifice and subtilty as is possible in this cause, yet there being another Writer later then him † who denies that there is any Divine Precept for Communion in both kinds, and who hath designedly undertaken the Scripture part of this Controversie, which Monsieur *de Meaux* has onely here and there cunningly interwoven in his Discourse: I resolve to consider and examine it as it lies in both those Authors; and though I have chosen my own method to handle it, which is, First, from Scripture, then from Antiquity, and lastly from the Reasonings and Principles made use of by our Adversaries; yet I shall all along have a particular regard to those two great men, and keep my eye upon them in this Treatise, so as to pass by nothing that is said by either of them, that has any

† Boileau de
precepto divi-
no commun.
Sub utrâq; spe-
cie. Paris,
1685.

any strength or show in it; for my design is to *defend* the Doctrine of our own Church in this matter, which our Adversaries have thought fit to *attaque*, and to fall upon, not with their own, but the *borrowed forces* of the Bishop of *Meaux*, whose great name and exploits are every-where famous and renowned; but since we have all Christian Churches in the World, except the *Roman*, to be our seconds in this Cause, we shall not fear to defend them and our selves, and so plain a Truth against all the cunning and Sophistry of our Adversaries, though it be never so artificially, and drest after the *French Mode*.

We will begin with Scripture, which ought to be our onely Rule, not onely in matters of Faith, which should be founded upon nothing less than a Divine Revelation, but in matters of pure positive and arbitrary Institution, as the Sacraments are; for they depend merely upon the will and pleasure, the mind and intention of him that appointed them; and the best, and indeed the onely way to know that, is, by recurring to his own Institution; as we know the mind of a Testator by going to his last Will and Testament, and by consulting that, do best find how he has ordered those things that were of his own free and arbitrary disposal. And by this way we shall find, that the Church of *Rome* by taking away the Cup, has plainly violated the Institution of our blessed Saviour, and deprived the People of a considerable part of that Legacy which he bequeathed to them. Let us lay therefore before us the Institution of our Saviour, as we find it in the three Evangelists, and in *St. Paul* as he *received it of the Lord*.

Matthew 26. 26,
27, 28.

JESUS took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of this; for this is my blood of the new testament, which is shed for many for the remission of sins.

Mark 14. 22,
23, 24.

JESUS took bread, and blessed, and brake it, and gave to them and said, Take, eat: this is my body. And he took the cup, and when he had given thanks he gave it to them, and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many.

Luke 22. 19,
20.

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you, this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

1 Corinthians 11.
23, 24, 25.

THE LORD JESUS, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body which is broken for you, this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

From all these it evidently appears, that our Saviour appoints the *Cup* as well as the *Bread*, and commands *that* to be *drunk* as much as the *other* to be *eat*: And two of the Evangelists remark that particularly of the Cup, which they do not of the Bread, that they *all* drank of it, and that Christ said expressly to them, *Drink ye all of it*: As if the infinite Wisdom of God which foresaw all future events, and all the after-errours that should arise about this Sacrament, had had some especial regard to this very thing, and designed to prevent the abuse and mistake of those who would not have all Christians drink of this Cup, as well as eat of the Bread. What other reason there should be of those particular and remarkable words in St. *Matthew* and St. *Mark*, relating to the Cup more than to the Bread; I believe it will be hard to find out, for Christ gave them the Bread just as he did the Cup, and there was no more danger that any of them at that time should omit drinking the one, any more than eating the other; nor did there need any greater caution that we know of, or more particular command

in reference to themselves for the one more than the other; and yet no doubt there was some great and peculiar reason for St. *Matthew* and St. *Mark*'s adding of those words, of which there can be no such probable account given, as their having a respect and relation to after Ages, as many other things in the Scripture have, which was written for the use, not onely of the present, but all times of the Church; and if these were spoken to the Apostles onely as Priests, as the *Roman* Sophisters pretend, though without any ground, as we shall shew by and by, there cannot then be given any reason for them *as yet*, for there is no such corruption *yet* got into any part of the Christian Church, as to forbid the *Priests* to drink of the Cup; and therefore it cannot be said that this remark or precaution was upon their account, unless the *Romanists* will think fit to take it to themselves, upon the account of their not allowing their *very Priests* to Communicate of the Cup, unless when they Minister and Consecrate; and so will have it regard onely that other abuse of theirs which is unjustifiable, even upon their own grounds, to wit, That the assistant Priests are not to receive it, though Christ by their own confession said to the Priests who were present, *Drink ye all of it*: Which is the best way that I know, for them to come off of those words by their own Principles. For to avoid the force of those words, and to elude the plain Command and Institution of our Saviour, about the Cup's being given to all Christians, they say, The Apostles received it onely in the capacity of Priests; and that our Saviour's Command, *Drink ye all of it*, belongs onely to Priests, and was given to the Apostles meerly as such; nay, Monsieur *Boileau* says, || that those words in St. *Matthew*, *Drink ye all of it*, and in St. *Mark*, *they all drank of it*: *Respect no man whatsoever, nor belong to no other man but to the twelve Apostles*; and Monsieur

illio omnes neminem hominem præter duodecim Apostolos præstant aut attinent: cæpto divino Commun. Sub utrâq; specie. p. 188.

|| *Igitur hæc verba S. Matthæi, bibete ex hoc omnes & hæc S. Marci, & biberant ex* Boileau de præ-

P. 237.

de Meaux tells us, that *these words were addressed to the Apostles only who were present, and had their entire accomplishment, when in effect they all drunk of it.* Then it seems none but the Apostles themselves, no other Priests have a right or a command to drink of the Cup, but onely the Apostles : And this they might say if they pleased, upon as good grounds, and defend with as much reason, as that the Apostles onely drank of it as Priests ; but I suppose they do not intend to improve this notion so far , but mean onely the same with their Brethren who say, that those words concern the Apostles, not onely in their own persons, but as Priests, and as bearing the persons of all Christian Priests, in which capacity alone they received the Cup and were commanded by our Saviour to drink of it ; whereas they received the Bread as Lay-men, and as representing the whole body of private and ordinary Christians. What a sudden change is here in the Apostles ! they who sat down as Lay-men, and as Lay-men took the Bread just before, have their capacity altered in a trice, and are made Priests in a moment : Yes, say they, so they were, at that very time they were made Priests, whilst they were sitting at Table with Christ, and Celebrating this his last Supper ; the first and only ordination that ever was, either in the Jewish or Christian Church, in the time of eating and sitting at Table. And they may set up, I dare say, for the first Authors among all the Christian Writers that ever were of this Opinion that is now held by them ; That Christ at his last Supper appointed not onely one, but two Sacraments ; that of Orders as well as that of the Eucharist ; and the first without any proper Solemnity for such a purpose, without any outward Action or any Words, one would think, importing any such thing : But they were made Priests, say they, by virtue of those words, *Hoc facite*, Do this ; which Christ spake to them after he had given them the Bread. This

is

is a very short and a quick form of Ordination; and had it been known to be one sooner, for 'tis a very late discovery, I suppose the *Roman* Church would have kept to that in the Ordaining Priests, as they do to *Hoc est Corpus*, in Consecrating the Sacramental Bread: But this short form whereby they will have the Apostles made Priests so suddenly and unexpectedly, happens to be too quick, and to make them Priests a little too soon, which is a very unlucky thing for their purpose; for Christ said those words, *Hoc facite*, do this; just as he gave them the Bread, and spoke them in one continued sentence, with, *Take, eat: this is my body*; so that whether he gave the Bread severally to each of them, or they took it as it was upon the table, as it is said, *they divided the Cup among themselves*; it cannot be supposed, but that those words *hoc facite* were spoken by Christ, before the Apostles did receive the Bread, or at least before they ate it; so that it might as fairly be pretended, and as truly, that the Apostles ate the Bread as Priests, as well as drank the Wine as such; for they were made as much Priests by those words, before they ate the Bread, as before they drank the Wine: If we do suppose they did receive the Bread into their hands, before those words were pronounced by our Saviour; which is the most that can be, yet they could not eat it before they were. And so this fine and subtle Hypothesis which they have invented to deprive the Laity of the Cup, will deprive them of the Bread too, and will in its consequence, and by the same train of arguing, tend to take away the whole Sacrament from the People, and make it peculiar to the Priests, as some of the Jewish Sacrifices were, and the People shall not at all partake of the Altar, but it shall be reserved as a peculiar right and privilege of the Priests, to which the Laity ought not to pretend, because the Apostles took the Sacrament only as Priests, and were made Priests

be-

fore they either ate the Bread or drank the Wine ; this would make a greater difference and distinction between the Priests and the Laiety, and tend more to preserve the honour and esteem of one above the other. Which is the great reason they themselves give, and no doubt a true one, for their taking away the Cup from the People ; and I don't question, but so great a Wit , and so eloquent an Artist in pleading , as the Bishop of *Meaux* is, who can say a great deal for any cause, be it never so bad, may with as good grounds, and as great a shew of reason, justifie if he please, the taking away the whole Sacrament from the Laiety as the Cup, and may to this purpose improve and advance this notion of the Apostles, receiving both kinds as Priests, to prove the Laiety have a right to neither, and may take off the necessity of both parts as well as one, by pretending that the real effect and vertue of the Sacrament is received some other way, by the Sacrifice of the Mass, or by Spiritual Manducation, or by some thing else without partaking any of the Symbols, as well as without partaking all of them as Christ has appointed, for if the effect and vertue of the Sacrament depend upon Christs Institution, then both are necessary, if it may be had without keeping to that, then neither is so, but of this afterwards, when we come to examine his grounds and reasons. I shall make some Reflections upon our Saviours Institution of this Sacrament, and offer some considerations against these pretences and Sophistries of our Adversaries.

1. I would ask them whither those words of our Saviour, *Do this in remembrance of me*, do not belong to all Christians as well as to the Apostles? if they do not, then where is there any command given to Christians for to receive the Sacrament, either in both or in one kind? Where is there any command at all for Christians to Celebrate or come to the Lords Supper? or to observe this Christian Rite, which is the peculiar mark and badge

badge of our Profession, and the most solemn part of Christian Worship? Those words surely contain in them as plain a Command, and as direct an Obligation upon all Christians to perform this Duty to the end of the World, as they did upon the Apostles at that time; or else we must say with the *Socinians*, That the Sacrament was onely a temporary Rite, that belonged onely to the Apostles, and was not to continue in the Church, or be observed by all Christians in all Ages: But *St. Paul* says, * *we do hereby shew, or declare the Lord's death till* * I Cor. 11. *he come*, by this solemn way of eating Bread broken, ^{26.} and Wine poured out; we are to remember Christ who dyed for us, and is gone into Heaven, till he come again, when we shall live with him, and enjoy his Presence for ever: Christ has given a command to all Christians to do this, and they are to *Do this in remembrance of him*; they are as much obliged to this, as the Apostles were; and the command does as much belong to the People, to receive the Sacrament, as to the Apostles, or to their Successors to give it them. The Apostles and Christian Priests are hereby commanded to do their parts, which is, not onely to receive, but to dispence and distribute the Sacrament; and the People or Christian Laity, are commanded to do theirs, which is, to receive it: The Apostles are to do that which Christ did, to Bless the Bread and breake it, and give it to be eaten; to bless the Cup, and give it to be drunk by the Communicants; and the Communicants are to eat the Bread and drink the Cup: and if they do not both of them do this that belongs to them, and perform those proper parts of their Duty, which are here commanded them, they are both guilty of an unexcusable disobedience to this plain command of Christ, *Do this in remembrance of me*. No body ever denyed that those words, and this command of Christ, belonged to the Apostles; but to say they belong to them alone, and not to all Christians, is to take

away the Command and Obligation which all Christians have to receive the Holy Supper.

2. This command of Christ, as it obliges all Christians to receive the Sacrament, the Laity as well as the Clergy, so it obliges them to receive it in both kinds; and as it obliges the Clergy to give the People the Sacrament, so it obliges them to give it in both kinds; for the command of *Doing this in remembrance of Christ*, belongs as much to one kind as the other; and is as expressly added concerning the Cup, as concerning the Bread; for so it is in *St. Paul* || beyond all contradiction, and to the unanswerable confusion of our Adversaries, who would pretend it belongs only to the Bread; *Belarmine* observing these words in *St. Luke*, to be added only after the giving of the Bread, for they are in neither of the two other Evangelists, falls into a mighty triumph, and into a most Religious fit of Catholic Devotion, admiring the wonderful Providence of God,

* *Mirabilis est providentia Dei in sanctis literis, nam ut non haberent heretici justam excusationem, sustulit eis omnem tergiversando occasionem: Nam Lucas illud, Hoc facite, posuit post datum Sacramentum. Sub specie panis, post datum autem calicem illud non repetivit, ut intelligeremus jussisse Dominum ut sub specie panis omnibus distribueretur Sacramentum, sub specie autem vini non utem.* Bellarm. de Sacram. Euchar. l. 4. c. 25.

* that to take away all Heretical Tergiversation, this should so happen, that it might be plainly understood, that the Wine was not to be given to all, and that this command did not belong to that, but onely to the Bread: But this shews how over-hasty he was to catch at any thing, though by the plainest mistake in the World, that might help him in his straits, and how over-glad to

find any thing that might seem to favour and relieve him in his distressed cause; and how his zeal and forwardness out run, not onely his judgement, but even his memory; for if he had but turned to *St. Paul*, and had but thought of this passage in him, where he adds these very words, *Do this in remembrance of me*, to the Cup as well as to the Bread, it would have quite spoiled his mighty Observation, and made him ashamed of it, and
not

not have suffered him to be guilty of so horrid a slip. But the Bishop of *Meaux* espied this, † as it is hard to † P. 255. miss it; and what way has he to put by the force of those words, which so undeniably belong to the Cup, as well as the Bread? He says, *They import onely a conditional order, to do this in remembrance of Christ, as often as one shall do it? and not an order absolute to do it.* But does not this conditional order imply an absolute one, to do it often; and virtually forbid the not doing it at all? if he had gone on but to the very next verse, would he not have found that *St. Paul* gives the same conditional order concerning eating the Bread, as both here and there concerning drinking the Cup? *As often as ye eat this Bread, and drink this Cup, ye do shew forth, or do ye shew forth, καθ' ἑκάστην, the Lord's death till he come,* And do not those words, though spoke conditionally of the Bread, yet absolutely order the eating of it, when we received the Sacrament? if they do, as sure no body will deny, then they as well absolutely order the drinking the Cup too, when we do so, Affirmative precepts, such as this is, oblige us not absolutely at all times, as when ye pray, when ye fast, are onely conditional commands; but yet they import an absolute command to perform those duties, and when we do so, to perform them so as Christ has appointed us to do: and thus we have an absolute precept in the Gospel, to receive the Sacrament, which he is very willing we should not have, || and when we do so, we are to receive it as Christ com- || P. 256. manded we should, by eating Bread, and drinking Wine, and *doing both those in remembrance of him.*

3. Christ's own Institution, had there been no such particular Commands to Drink, as well as to Eat, and to *Do both in remembrance of him*; I say, his own Institution of the Sacrament, both by Bread and Wine, should suffice, methinks, to show us what we should do, when we Celebrate the same Sacrament that he did; namely,

use both Bread and Wine; and eat and drink it as was done then; if it be the same Sacrament that he celebrated with his Disciples, why do not we celebrate it as he did? why should we not observe his own Institution? but without any order from him, and contrary to what he did, leave out part of it; and that part of it which is as considerable and as remarkable in his Institution, as the other? If from the bare Institution of Christ, all Christians are bound to receive this Sacrament, which surely they are; then from thence they are bound as much to drink the Cup, as to eat the Bread; for both are equally instituted. If the Institution, for of that I speak now, as 'tis in St. *Matthew* and St. *Mark*, without the additional command of *Do this*; if that do not oblige to drink the Cup, neither does it oblige to eat the Bread; for that is no more in the Institution than the other: And if the Church has such a power as to take away the Cup, notwithstanding the Institution, it may have a power to take away the Bread too, notwithstanding the Institution; for the one is as much in the Institution as the other; and if the Cup be not an Essential part of the Sacrament, which is the other thing they say, and which the Bishop of *Meaux* insists on, which I shall examine afterwards: then neither is the Bread; so far as appears by the Institution, and so neither of them may be necessary, and both of them may be taken away, notwithstanding Christ's own Institution of both. Which, though it be the most presumptuous boldness, and the most horrid Sacrilege that can be, yet shall I say no more to it at present, but what St. *Cyprian* does upon the like case, of those who would omit the Wine in the Sacrament, and use water instead of it. || But if it be not lawful to loose any one of the least

¶ Quod si nec
minima de man-
datis Christi
licet solvere,
quanto magis

tam magna tam grandia tam ad ipsum dominica passionis & nostrae Redemptionis Sacramentum
pertinentia fas non est infringere aut in aliud quam quod divinitus institutum sit, humanâ insti-
tutione mutare? Cyprian ep. 63. ad Cæsiliam.

very

very Sacrament of our Lord's Passion, and our Redemption; and to change it by Humane Institution into quite another thing, then what it is by Divine Institution.

4. The reason added by our Saviour, to his Institution, and Command of, *Drink ye all of it; * for this is my blood* * Matth. 26. of the new testament, which is shed for you; as in St. Luke, 22. for many; as in St. Matthew and St. Mark, for the remission of sins: This shews the Cup, not onely to have a peculiar use, as well as the Bread, and a particular mystical relation to his Blood shed or poured out; but that it belongs to all those to drink of it, for whom Christ's Blood was shed; who are to have remission of sins by it, and who have a right to the new Covenant which Christ has purchased and establisht in his Blood; which I suppose, are the Christian Laity, as well as the Priests; though I do not think with *Bellarmino* † that all Turks and Infidels ought to have the Cup, because Christ's Blood was shed for them too; but I presume, he will not say, they have the same right to it, or interest in it, that Christians have; and yet I own they ought as much to have the Cup, as they ought to turn Christians, that is, they ought to do both: But yet, first I think to become Christians, and be Baptized, before they have ordinarily a right either to Christ's Blood, or to the Sacrament; and it must seem very strange, and grate very much upon all Christian ears, to have it said, that Turks and Infidels have a right to the Cup and Blood of Christ, as well as Christians, from this reason here of our Saviour to his Disciples, concerning which it is, I think, very observable, that to partake of the Sacrificial Blood, and to drink that Sacramentally, which was shed for the expiation of our Sins, is a peculiar and extraordinary privilege allowed to Christians. The Jews were forbid all blood, for this reason given by God himself, || *For it is* || Levit. 17. *the blood that maketh an atonement for the soul, and I have* 10, 11. *given it to you upon the altar, to make an atonement for*
your

† *Dispute de**
Euch. l. 4.

your souls: The life of the Beast which was given, and accepted by God, for the life of the Offender, that was forfeited by the Law, was supposed to be in the Blood; as 'tis there added, *the life of the flesh is in the blood*, and therefore the Blood of the Sacrifice was poured out, and so given to God at the Altar; the peculiar vertue and atonement of Christs Sacrifice is attributed to his

- * Eph. 1. 7. Blood, *We have redemption through his blood*, * *We are*
 † Rom. 5. 9. *justified by his blood*. † *In whom we have redemption*
 || Coloss. 1. 14. *through his blood, even the forgiveness of sins*, || *And*
 * Heb. 9. 22. *without shedding of blood*, either under the Law or un-
 der the Gospel, *there was no remission to be had**. Now
 for Christians to partake and Communicate of that
 Blood in the Sacrament, which was shed and sacrificed
 for them, and by which they have atonement and expi-
 ation of Sins, this is a peculiar favour, and singular pri-
 vilege, which Christ has vouchsafed to Christians, and
 which he takes notice of at his Institution of this Sacra-
 ment, *Drink ye all of it, for this is my blood of the new*
Testament, which is shed for you, for the remission of sins.

The Author of the Treatise *de cænâ Domini*, in the Works

of St. Cyprian || has remarked this, as
 first brought in by Christ, and as a new
 thing belonging to the Sacrament of the
 Gospel, *That Christians should drink*
Blood, which the old Law did absolutely
forbid, but this, says he, the Gospel com-
mands; and St. Chrysostome † observes,
It is not now as it was formerly, when the
Priest ate of that which the People might
not partake of; but now one Body and one
Cup is offered to all. So it was it seems

|| *Nova est hujus Sacramenti do-*
ctrina, & schola Evangelica hoc
primum Magisterium protulerunt, &
doctore Christo primum hæc mundo
innotuit disciplina, ut biberent san-
guinem Christiani, cuius isum legis
antiquæ auctoritas districte sime in-
terdicit, Lex quippe isum sanguinis
prohibet, Evangelicum præcipit at
libatur.

† *Κὶ ἐν καθάρῳ τῷ τῷ πνεύματι, τὸ*
ἰσὺν τοῦ αἵματος τοῦ σώματος τοῦ
ἑνὸς σώματος τοῦ ἑνὸς σώματος τοῦ
ἑνὸς σώματος τοῦ ἑνὸς σώματος τοῦ
ἑνὸς σώματος τοῦ ἑνὸς σώματος τοῦ
 Homil. 13. in 2 Cor.

in his time, and they had not then learnt the way of
 drinking the Blood, by eating the Body, which now
 they pretend to do in the Church of Rome; we do, say
 they, partake of the Blood and the Body both together, for
 the

the Blood is in the Body, and necessarily joyned with it; but besides, that, this depends upon that *expressis verbis*, the Doctrine of Transubstantiation, upon which, this and a great many other things are built, when it is yet too heavy and ruinous to bear its own weight; yet this cannot here do the business, for we are to drink the Blood, and not to eat it, that is, we are to partake of it, as separated from the Body, as shed for us, or else it is not a Sacramental partaking of it; we are to receive Christ's Body as it was a Sacrifice for us, but it was not a Sacrifice but as the Blood was poured out and separated from it, and we cannot any other way partake of the Sacrificial Blood, which is to be drunk by all Christians.

5. It is a most groundless fancy, and an Opinion perfectly precarious, to suppose the Apostles were made Priests, at our Saviour's Institution of the Sacrament, by those words, *Hoc facite*, and that they received the Cup onely as Priests. None of the Ancients who write upon this Sacrament, or upon these words of its Institution, ever thought so; nor did it ever enter into the head of any man, till a few late School-men invented this new subtilty, that they might have something to say against the clearest cause, and to shift off, if they could, the plainest Evidence in the World; and though they now generally take up with this Sophistical Evasion, which Monsieur Boileau † insists upon, yet some of the wisest men among them are ashamed of it: *Estius* owns, that *this appears not at all solid, nor agreeable to ancient Interpreters*, * and confesses, that *Hoc facite*, belongs to the common People eating and drinking of this Sacrament, and that St. Paul refers it to them ||. *Suarez* acknowledges, it is not convincing †. And *Alfonfus à Castro* * would not make use of it, because he says, it does

facere etiam ad plebem refert edenter, & bibentem de hoc Sacramento, quando ait hoc facite, quousque; † *Hoc argumenti genus per se non convincit.* Disp. 74. Tom. 3. * *Contra heres.* Tit. Euch. p. 99.

† *Creavit & instituit Sacerdotes his verbis hoc facite.* p. 189. * *Nobis parum solidum videtur nec apud veteres interpretes.* Dist. 12. §. 11. || *Et Paulus 1 Cor. 11. illud*

* 1^o.

not appear, whether those words were spoken by Christ before, or after he gave the Eucharist to the Apostles, and he rather thinks after, and that they took it not as Priests *. He was aware of a difficulty, if the Apostles took the Cup onely as Priests, and by the right of Priests, at the first Institution, then it would be contrary to that, to have any but Priests receive the Cup : And then, why is it ever given to the Laity, as it is sometimes by the Pope's favour and concession ; if it belong onely to Priests, and the Priests onely have right to it, from the first Institution, because the Apostles received it only as Priests ? But so inconsistent are they to their own Principles, that they do not give the Cup, even to their Priests, unless when they themselves Consecrate and Officiate : None but the *Minister Consciens* is to receive that, though never so many other Priests be by, so much at variance are they, between this their pretence, and their own practice, and so do they fight, even with their own shadows ; if the Apostles received the Cup as Priests, Why then do not all Priests receive it, as well as the Priest who Consecrates, if onely he that Consecrates be to receive it, then by this rule, the Apostles should not have received it at the first Institution, for they did not then Consecrate ? Christ was then alone, the *Minister Consciens*, and so according to them, he ought onely to have received it, and not the Apostles, and yet 'tis most probable that Christ did not himself receive either the Cup, or the Bread, so that if they will keep close to this whimsical Notion of theirs, the *Minister Consciens* is not to receive at all, but to Consecrate and give to the other Priests that are present ; but further, if the Apostles were made Priests by those words, *Hoc facite*, which they so earnestly contend, and spend so much Critical learning to show that *facere* signifies to Sacrifice, then they were twice made Priests at the same time, for those words were said by our

our Saviour, as *St. Paul* Witnesses, not onely after giving the Bread, but repeated again also after the Cup, so that the Apostles were doubly Consecrated, and the Character of Priests, was twice Imprinted upon them at the same time, which is another difficulty with which they must be encumbered according to their own principles, for though this Opinion be wholly Imaginary, yet like the Night-mare, 'tis a real weight lying upon them, and I shall leave them to sweat under it, and get it off as well as they can.

6. Whatever be the effects and benefits which we receive by partaking of this Blessed Sacrament, they depend upon the Institution of it, and are not ordinarily to be had without observing of that; I say ordinarily, because Cases of Necessity dispence with positive precepts, as if a sick man cannot swallow the Bread, about which there is a Provision in the Eleventh Council of *Toledo*, if the natural Infirmary of anothers Stomack be such, that he cannot drink Wine, which the French Discipline speaks of, and which Monsieur *de Meaux* † † P. 181. makes an Objection against them, if the place be such that no Wine is to be had or procured, as in *Norway* where Pope *Innocent* the Eighth allowed them to Celebrate without Wine; in those extraordinary Cases, God has not so tied the inward Grace to the outward Signe, but that he can give it without it; as if a Catechumen willing and desirous of Baptism, die without it, because he could not have it, yet the Church has always supposed he may have the benefit of it, and so I charitably hope that the Pious and Religious Laity in the Church of *Rome*, shall have the benefit of the Blood of Christ, though they are deprived of it in the Sacrament, and through the meer fault of their Governours, and of their Priests, are excluded from it, and forced to violate the Divine Institution, which is all that *Calixtus* and others which Monsieur *de Meaux* || is willing to take advantage

vantage of, charitably allow, as not being willing to exclude any one for Salvation, for what he cannot help ; but this is no manner of prejudice to the cause that we defend, and no excuse in the World for breaking the Institution of Christ, and altering his positive precept without any necessity, for though God can give the inward Grace, and no doubt, but he will do it in extraordinary Cases without the Sacrament, without either the whole, or any part of it, yet, he will not ordinarily do this, nor is it ordinarily to be had, or to be expected, without keeping to that Institution, by vertue of which, God has annexed, and promised such inward vertues, and benefits to such outward signs, and holy Symbols, and Ceremonies, which he himself has appointed ; and therefore, though God, if he had pleased, might have annexed the whole vertue and effect of the Sacrament, to the eating the Bread, or to the drinking the Wine alone, or might have given it without either of them, yet he having by the Institution, appointed both parts of the Sacrament, hath annexed the grace and vertue to both, and not to one only. Monsieur *de Meaux*, will needs have the whole fruit, and vertue, and essential effect of the Sacrament, to be given by one species, which is the great principle he goes upon, which I shall more fully examine afterwards, but if the vertue and essential effect depend upon the Institution, and it can depend upon nothing else, and if both species be instituted by Christ, as I have shewn, then the vertue and effect depends upon both species, and not upon one. Monsieur *de Meaux* asks, *Whether in the very moment, the Body of our Lord is received, all the effects be not likewise received* * I answer No, because all that is required in the Institution, is not then received. He farther asks, *Whether the blood can add any thing essential* ? I answer Yes, because that also is in the Institution ; if one of the Apostles had stopt our Saviour, when he had given them the Bread, and

* P. 328.

and told them this was his Body, and askt him this very question, I ask, whither he thinks this would have hindred him from going on with the Cup, because they had already received the whole vertue and effect of the Sacrament without that; and nothing essential could be added by that? Christ, it seems by the Institution, did go on to the Cup, after he had given the other species, and to say, he did not give any essential vertue, or efficacy by the Cup, is an unwarrantable boldness, and blasphemous impudence, which may as well deny, that he gave any by the Bread; this is to make the Cup a very empty signe, and naked figure, devoid of all inward vertue and efficacy, and to serve as *de Meaux* would have it, onely for Representation, and a more full and expresse Signification *, in which he joyns us to the Cup, with those his Adversaries, who have the meanest thoughts of the Sacrament, and indeed, it is to make the Cup wholly superfluous, and unnecessary, as to the conveying or exhibiting any real Vertue, or inward Grace, which is to be received thereby, and as Monsieur *de Meaux* is forced to own, when he answers that demand, to what purpose then, was the Institution of both species ||? to make it only a more full Image, and Representation of the Sacrifice of Christ, but not to give us any of the vertue or efficacy of it. ¶ P. 176.

Christ, he says, cannot separate the vertue, or effect, that any other Grace should accompany his blood, when the same is ingested and substance which accompanys his body †, † P. 182. but he can make the whole Vertue and Grace accompany and depend upon both the Sacramental Body, and Sacramental Blood together, and so he has done by his Institution, according to which, the Sacramental Grace is not to be expected ordinarily, without both; but he may deprive those Persons wholly of this, who violate his Institution, and who receive not both species, as he has appointed and commanded them; which is a very dreadful

ful consideration, which should make men afraid to dare to alter any such thing as Christ's own Institution, upon which the whole vertue of the Sacraments does depend.

7. 'Tis from the Institution of the Sacrament, that we know what belongs to the substance of it, and is essential to it, and what is onely circumstantial and accidental: I own there were several things, even at the Institution of it by Christ, which were onely circumstantials; as the place where, the time when, the number of persons, to whom, the posture in which he gave it; for all these are plainly, and in their own nature, circumstantial matters; so that no body can think it necessary or essential to the Sacrament, that it be Celebrated in an upper Room, at night after Supper, onely with twelve persons, and those sitting or lying upon Beds, as the Jews used to do at Meals; for the same thing which Christ bids them do, may be done, the same Sacramental Action performed in another place, at another time, with fewer or more persons, and those otherwise postured or situated; but it cannot be the same Sacrament or same Action, if Bread be not blessed and eaten, if Wine be not blessed and drunken, as they were both then blessed by Christ, and eaten and drunk by his Apostles: The doing of these is not a circumstance, but the very thing it self, and the very substance and essence of the Sacrament; for without these we do not do what Christ did, whereas we may do the very same thing which he did, without any of those circumstances with which he did it: Thus in the other Sacrament of Baptism or washing with water, whether that be done by washing the whole body in immersion, or by washing a part of the Body in sprinkling, is but a circumstance, that is not necessary or essential to Baptism, but to wash with Water, is the very thing in which Baptism consists, and the very substance of the Sacrament which is essential and unalterable; the quantity of Water with which we wash is not, no more is the quantity of Bread

Bread and Wine which we eat and drink in the Sacrament but eating Bread and drinking Wine is as essential to the Eucharist, as washing with Water is to Baptism. Monsieur de Meaux betrays the great weakness of his Cause, and his own inability to defend it, when to take off the Argument from the Institution, he says, **We do** P. 168.
not give the Lord's Supper at Table, or during Supper, as Jesus Christ did, neither do we regard, as necessary, many other things which he observed. And when he recurs to Baptism † as if by not using immersion, we did † P. 173.
 not observe the Institution of that Sacrament, when *κατὰ* so plainly signifies washing with water, without plunging or immersing, as *Mark* 7. 4. *καὶ μὴ καθίσκυσας*, except they are washed or baptized when they return from the Market, they eat not, and the *κατὰ* *ἐξουίαν* *τοῦ* *πλυνεῖν* the washings of Pots, and of Cups, *Mark* 7. 4. 8. and in the washing of the dead, and divers washings *κατὰ* of the Jews, *Hebrews* 9. 10. which were without any plunging or immersing, as is sufficiently made out by all Authors, against the Anabaptists: A great man, must be mightily put to his shifts, when he is fain to use such poor cavils, and such little evasions as these, against a plain command, and a clear Institution; where to drink is as evidently commanded, as to eat, and where it is equally commanded to do both; and where it appears that doing both those in remembrance of Christ, make up the very substance and essence of what was done, and commanded by him, in the Institution. The matter of the Sacraments is certainly of the substance of them; Why else might we not Baptize without Water as well as perform the Eucharist without Bread and Wine? This the Schools are unanimously agreed in, and this was the Argument of St. Cyprian, against the *Aquarii*, who used Water instead of Wine; of Pope *Julius* against other Hereticks, who used Milk; and of *Thomas Aquinas*, against the *Artotyritæ*, who offered Bread and Cheese

Cheefe together in this Sacrament; they tell them, that
 † *Christ Instituted this Sacrament in another Element,*

† *Excluduntur per hoc quod Christus, hoc Sacramentum instituit in pane. Aquinas Part 3. Quest. 24.*

|| *Nulli lac sed panem tantum & calicem sub hoc Sacramento noscimus didisti. Julius P. apud Gratian de Consecr.*

* *Admonitos noscimus ut in ecclesia offerendo Traditio observetur, neque aliquid fiat à nobis quam quod pro nobis Dominus prior fecerit, nemini fas est ab eo quod Christus Magister & praecepit & gessit humanam & novellam institutione decedere.*

|| *Non hoc faciunt quod Jesus Christus Dominus Deus noster Sacramentis hujus Auctor & Doctor fecit & docuit. Cyr. Ep. 63.*

|| *that he did not give Milk, but Bread and Wine in this Sacrament; and that they ought to observe the Divine Tradition, neither ought any thing to be done, but what was first done by our Lord; for it is not lawful for any by any Humane and Novel Institution, to depart from what Christ our Master commanded and did; and that this was a sufficient confutation of them, that they did not do that which our Lord Jesus Christ, the Author and Teacher of this Sacrifice, both did and Taught.* || They all suppose it necessary to use the Elements which Christ used and

appointed, and that because of his Institution, by which it plainly appears, what belongs to the Essence and Substance of this Sacrament, to wit, Eating of Bread and drinking Wine blessed, in remembrance of Christ. It must be a very strange thing sure, to make these to be but circumstances in the Sacrament, and to doubt whether they do belong to the substance and essence of it, and to pretend that we cannot know this from the Institution: Monsieur de Meaux, could not have done this in earnest, had he not considered the cause he was to defend; more than the Institution of Christ; in which, no man that will not shut his eyes but must see what belongs to the Essence and Substance of the Sacrament.

|| P. 191.

It is no less boldness to say, as Monsieur Boileau || and others do, though de Meaux was too wise to offer any such thing in all his Boole, That Christ himself varied from his own Institution after his Resurrection, and gave the Sacrament to some of the Disciples at Emmaus, under the one Species of Bread. And that the Apostles after his Ascension, and the sending of the Spirit upon them, Celebrated the Eucha-

rists

rist together with the whole Multitude of Believers; *and* in Bread. It will be very strange if the Apostles, the very first time they gave the Sacrament, should be found to break Christ's Institution and Command about it, which were so very plain; if St. Peter and the rest of those holy men did this, I shall never blame the Church of Rome, nor any of his Successors for doing it afterwards, and if they did it just after they were inspired by the Holy Ghost, and had that in such a Miraculous manner given unto them; I shall conclude, it was not the office of that blessed Spirit to *bring all things to their remembrance which Christ had said unto them*, as he told them it should be, but to teach them things quite contrary to what he had a little before commanded and appointed them: And it will be more strange if Christ himself, after his Resurrection, should give the Sacrament in another manner than he had done four days before. Let us therefore examine those places from which all these strange things are pretended, and see if any such matter is to be found in them, which I confess, will be very surprizing, if they be: As to the first, St. Luke tells us, Chap. 24. That the same day Christ was risen, two of the Disciples, the name of one of which was Cleophas, going to Emmaus, a Village near to Jerusalem; Christ, as they were Communing together about him and his Resurrection, drew near, and went along with them, and discoursed to them about those things, as a person unknown; and going into a House and *sitting at meat with them, he took bread and blessed it, and brake, and gave to them*, v. 30. Here, say they, Christ gave the Sacrament, and gave it onely in Bread, for he took bread and blessed, and brake, and gave to them; which are the very words used at his giving his last Supper: But must Christ always be supposed to give the Sacrament whenever he took bread and blessed, and brake it, and gave it to others? Then he did so when he filled the five thousand with five Loaves and two Fishes,

Fishes, for then *he looked up to heaven and blessed, and brake the loaves, and gave them to others*, Mark 6. 41. Mat. 14. 19. And so he did when he filled four thousand at another time, *he took the seven loaves and gave thanks, and brake, and gave to his disciples to set before them*, Mark 8. 6. Here though he blessed the Bread, and gave thanks, as was always the custom of Pious and Religious Men, at their ordinary meals, and though he brake the Bread, which is a Jewish phrase for distributing and giving it; yet it cannot in the least be pretended, that in any of these places he gave the Sacrament, nor is there any manner of reason to suppose he did so at *Emmaus*, with these Disciples, but to satisfy them of the truth, of himself and his Resurrection; he took meat with them, as he did afterwards with the Eleven Apostles, and by his behaviour at Table, and by his form of Blessing, which was probably the same he used at other times, and by thus seeing and conversing with him more intimately at Table, they came to understand who it was, and *their eyes were opened, and they knew him*, or as is v. 35. *he was known to them in breaking of bread*; that is, in eating with him, not that any thing miraculous or extraordinary was here shewn by Christ, or wrought upon them, any more than was to the Apostles afterwards, to whom he shewed himself likewise, and took meat with them, to give them full satisfaction, that it was the same person who was Crucified, and who was risen with the same Body he had before; or if they were illuminated, and their eyes open'd in an extraordinary manner at that time; yet it was not necessary this should be done by the Sacrament, of all the vertues of which, the opening mens eyes, and curing them of Infidelity, is the least to be ascribed to it, since it is onely to be taken by those who do believe, and whose eyes are opened before, though this may sometimes be applyed to it, by way of Allegory and allusion, as it is by *St. Austine, Theophylact,*

last, and others, who make the Pool of *Bethesda*; and the curing of the *Lame* and the *Leprous* by a word, to be as much *Sacramental* as they do this that is to have some signification or resemblance to *Spiritual* things: But there is not one *Father* or ancient *Interpreter*, who does plainly affirm, that *Christ* did here give the *Sacrament*, to those *Disciples* at *Emmaus*: The *Bread* which *Christ* blessed, was no more truly made a *Sacrament* thereby, than the *House* of *Cleophas*, was dedicated into a *Church* by *Christ's* presence and *Divine Discourses* there; which, yet it might be, according to *St. Hierom's* words, without any administering of the *Sacrament*, of which that place quoted out of him, makes no mention: But if it must be supposed without any *Authority*, and without any *Reason*, that *Christ* did here give the *Sacrament*, it must also be granted, that he did something more, than is related in that short account, which is there given; he must not only have *blessed and brake the bread, and given it to them*, but he must have done it with those words, *This is my body*; which, they say, are always necessary to the true *Consecration* of this *Sacrament*: And if he may be supposed to have used those, though they are not mentioned, which is a good argument to prove it was not the *Sacrament*, but only an ordinary *Meal*; then we may as well suppose, that at the same time he used *Wine* too, though that is not mentioned, and though we have no account of any *Drink*, which yet we cannot but think they had at that *Supper* let it be what it will: eating together and sitting at meat, includes and supposes drinking too, though there is no particular or express mention of it: As in the

2. Second place in those several instances, out of the *Acts of the Apostles*, wherein it is said of the first Converts to *Christianity*, that they continued in breaking of *Bread*, and in *Prayer* †, and in breaking *Bread*, from † *house to house* †, and that they came together on the † *first* † *Acts* 2. 42.

* Acts 20. 7. *first day of the Week, to break Bread* *, which I am willing to allow, may be meant of the Sacrament, though a great many Learned men, think they belong to the charitable and friendly way of living among those first Christians, who had all things in common, and who came to eat together, at the same time that they came to pray, and contrived these daily meetings, for Worship and Refreshment, in the same house, for greater conveniency: Yet, that they did not drink together, as well as eat, and that by an usual Synecdoche, both those are not included in the Phrase of breaking of Bread, is not to be imagined, Bread was a word, by which, not onely amongst the Jews, but all Nations, all manner of food, and nourishment necessary to life, was signified; as being the most considerable part of it, so that we mean this when we pray for our daily Bread, and when we say a man wanteth Bread, and so *to break our Bread to the hungry*, Isa. 58. 7. and by the young *childrens asking bread, and no man breaketh it unto them*. Lament. 4. 4. the same is imported. To break Bread, was an usual Hebrew expression, for giving all manner of food, as appears by those instances, so that when Bread, which is but one part of food, is expressed; yet the other is included and meant also, as when Christ *went into the house of one of the chief Pharises, to eat bread*, Luke 14. 1. we cannot suppose that he had only such a dry Banquet, as not to drink with him too, and when Joseph told the Steward of his house, that he should prepare an entertainment for his brethren, *for they are to eat with me at noon*, Gen. 43. 16. *hodie sunt mecum comesturi*, as in the vulgar, he did not I suppose, think they were not to drink with him too, and that he was not to provide Wine, as well as other Victuals, neither did Joseph's own Brethren, suspect he would send them away dry and thirsty, when they onely heard that they should *eat bread there* v: 25. Notwithstanding this alone is mentioned, yet they met

met with plenty of Wine too, as may be seen at the latter end of the Chapter, where in the vulgar *Latin* it is said, *Biberunt & inebriati sunt cum eo.*

The Greeks thought Wine and Drinking so considerable a part of the Feast, that they called the whole, from that one part, *synekdoche*, and yet when they thus drank together at their Entertainments, they did no doubt eat too; though, if we will as strictly insist upon the phrase, and not allow a Synecdoche here, as well as in the Jewish one, of breaking or eating Bread, we must make their Feasts to be all of Liquids, and the other all of Solids: But the phrase is so clear and so usual, that nothing could make men deny its being so, but their being willing to stick to any thing, however weak and little it be, that seems in the least to favour a bad cause, which is forced to call in the help of a Phrase, used in a short History, and that against its usual meaning, to combat with a plain Command and clear Institution; I would only ask these Gentlemen, and *Monsi. Boileau*, with whom I am especially concerned, whether he does not think the first Christians, when they met together to break Bread, allowing thereby, it was to receive the Sacrament, did not also at the same time feast together at their *agapes*, & whether those were not joyned with the Sacrament, and whether also are not meant here, and included in their breaking of Bread together? Which I think, he or any one versed in Antiquity, will not deny. And if so, he must either say, that at those Love-feasts they used no Wine or Drink, because none is expressly mentioned here; though it is plain they did in the Church of *Corinth*, even to excess; or else, that this Jewish phrase of breaking Bread, is to be here taken, as it is in other places, by a Synecdoche, for both eating and drinking together, and that either at the Lord's Table or at any other. But in the

3. Third place, I have an undeniable Argument to prove, either that this must be so meant, or else that the

Sacrament cannot be meant, either in these places or any other, where there is onely mention of Bread, without Wine: For it is universally owned by all the Popish Writers, as well as by all others, that to the making a Sacrament, there ought to be both the Species Consecrated, though they are not both given: So that in this, says

† Hoc enim
convenit nobis
cum Protestan-
tibus, semper
debere sacerdo-
tes Eucharisti-
am consecrare sub
utraq; specie. p.
207.

|| P. 182.

* Si enim
una species ab-
que altera con-
ficiatur, Sacri-
legium commit-
titur. De usu
Sacram. c. 13.

† Sacerdo-
tibus utriusque
speciei sumptio
necessaria est ex
parte Sacra-
menti de Euch.
c. 4.

|| Soave's
History of the
Coun. of Trent.
l. 6.

Boileau, † we agree with the Protestants, that the Priests always ought to Consecrate the Eucharist in both kinds; and Monsieur de Meaux, || when he pretends, that he finds upon several occasions, in Antiquity, the Body given without the Blood, and the Blood given without the Body; which I shall examine by and by, yet confesses, that never one of them was Consecrated without the other; and it would be Sacrilege, says Valentia, * if one Species were Consecrated without the other; and after they are Consecrated, Bellarmine † owns, That the sumption of both Species is necessary to the Priests who Consecrate, and that upon the account of its being a Sacrament; as well it seems as both ought to be Consecrated to make it a Sacrifice. Now in all these places of the Disciples at Emmaus, of those in the Acts, of St. Paul at Traas, which is another but too slight to be particularly considered, there is no mention of any thing but breaking Bread, not one word said of any other Species, either as consecrated, or as received by any one: So that if these places do prove any thing for Communion in one kind, they prove as much for Consecration in one kind, and for the sumption of one kind, even by the Priest that consecrates. So that as it was wisely declared in the Council of Trent, || These places, and the reasons from them, must be laid aside, because by them it would be concluded, that it was not Sacrilege to Consecrate one kind without the other; which is contrary to all the Doctors and meaning of the Church, and overthroweth the distinction of the Eucharist, as it is a Sacrifice, and as it is a Sacrament. So that Monsieur Boileau's strongest Argument, is too high charged, and re-
coils

coils upon himself and his own Church; and his friends are obliged to take it out of his hands, least he do more harm to them by it, than execution upon his enemy. But he is a bold man, that dare face the mouth of a Cannon, who dare undertake to prove the Communion in one kind, out of the eleventh Chapter of *St. Paul's* first Epistle to the *Corinthians*; which is such a perfect demonstration against it, that a man must out-face the Sun, who offers at any such thing.

St. Paul, as the best and truest means to correct the abuses got into the Church of *Corinth*, about the Eucharist, recurs to the Institution which he received from Christ himself, and which he delivered to the Church of *Corinth*; in which there is so full an account of both the species, and such a command of both, as is sufficient to shew the Apostolical practice conformable to the Institution of Christ, and to let us see what Tradition they left in their Churches about it. Had there been any difference between the Priests and the Peoples receiving the Bread and Wine; *St. Paul*, who wrote to the Laity, would no doubt have taken notice of it, and told them their respective duties; but he delivers the Institution to them, just as Christ did to his Apostles; says not a tittle of their not being to receive the Cup, but on the contrary, adds that command to it, which is in none of the Evangelists, *Do this in remembrance of me*; Gives not the least intimation, that this was given to the Apostles as Priests, or that they were made Priests then; but what is observable, does not so much as mention the Apostles, or take any notice of the persons that were present at the Institution, and to whom the words, *Do this*, were spoken. So, that so far as appears from him, they might be spoken to other Disciples, to ordinary Laics; nay, to the women who might be present at this first Sacrament, as well as the Apostles; and so must have been made Priests by those words,

words, *Hoc facite*, as well as they. After the recital of the Institution, in which he observes no difference between the Priests and Laics; he tells the Faithful of the Church of *Corinth*, that as often as they did eat this Bread and drink this Cup, *they shewed forth the Lord's death, till he come*: So that they who were to shew forth Christ's death, as well as the Priests, were to do it both by eating the Bread and drinking the Cup; and, indeed, one of them does not shew forth his death so well as both; for it does not shew his Blood separated from his Body. He goes on to shew 'um the guilt of unworthy eating and drinking, for he all along joyns both those Acts, as a phrase, signifying the Communion; and he expressly uses it no less than four times in that Chapter: But in some Copies, say they, instead of *and*, he uses the particle *or*, in the 27 v. *Whosoever shall eat this bread, or drink this cup unworthily*: and here Monsieur Boileau would gladly find something for either Eating or Drinking, without doing both; which is such a shift and cavil, as nothing would make a man catch at, but such a desperate cause as has nothing else to be said for it: If the particle *or*, were used in that place instead of *and*, yet he has but little skil either in *Greek* or *Latine* Authors, who knows not that it is the commonest thing in both, to use that disjunctive for a copulative; as, *to Abraham or his seed, for to Abraham and his seed* ||: Of which it were easie to give innumerable instances, both in the *Bible* and profane History: The Apostle having used the copulative in all other Verses, and all along in this Chapter, and having joyned eating and drinking, cannot be supposed here to use a disjunctive, and to separate them; but after all, there are Copies of as great Credit and Authority for the particle *or*, as for *and*, though I think no such weight bears upon the difference of these particles, as to make it worth our while to examine them; for if the Apostles did disjoyn them, it was onely

|| Ro. 4. 13.

to lay a greater Emphasis upon the guilt of unworthy eating and drinking, which though they both go together, yet are both very great Sins ; and I see no manner of consequence, that because a man may both eat and drink unworthily, that therefore he should onely eat, and not drink at all; or that the Apostles supposed it lawful to eat without drinking, or drink without eating.

But the Apostolical practice, and the Institution of our Saviour, for Communion in both kinds, though it be very plain and clear in Scripture, and being founded upon so full a Command, and a Divine Institution ; I know no Power in the Church to alter it, or vary from it ; yet it will be further confirmed, and strengthened by the Universal Practice of the whole Christian Church, and of the purest Ages after the Apostles, and by the general consent of Antiquity, for a thousand years and more after Christ ; in which I shall prove the Eucharist was always given to all the Faithful, who came to the public Worship ; and to the Communion in both kinds, without any difference made between the Priests and the Laity, as to this matter, which was a thing never heard of in Antiquity, nor ever so much as mentioned in any Author, till after the Twelfth Century ; in which wretched times of Ignorance and Superstition, the Doctrine of Transubstantiation being newly brought in, struck men with such horror, and Superstitious Reverence of the sacred Symbols, which they believed to be turned into the very substance of Christ's Body and Blood ; that they began to be afraid of taking that part which was fluid and might be spilt, each drop of which they thought to be the same blood that flowed out of the side of Christ, and the very substantial Blood that was running in his Veins, and now by a miraculous way, was conveyed into the Chalice. Hence at first, they used Pipes and Quills to suck it out of the Cup, and some used intinction or dipping of the Bread in the Wine ;
and

and afterwards the same superstition increasing, they came to leave off, and abstaine wholly from drinking the Cup; which was reserved onely to the more sacred lips of the Priests, who were willing to be hereby distinguished from the more unworthy and prophane Laity. The Council of *Constance*, first made this a Law, in the Year 1415, which was before a new and superstitious custom, used only in some few places, and got by degrees into some particular Churches of the Latine Communion, (for it never was in any other, nor is to this day) of which we have the first mention in *Thomas Aquinas*, who lived in the Thirteenth Age, and who speaks of it thus faintly in his time, * *In some Churches*

* *In aliquibus Ecclesiis servatur ut solus sacerdos communicet sanguine, reliqui vero Corpore.*

Comment. in Johan. c. 6. v. 53. † *In quibusdam Ecclesiis observatur sum.* p. 3. q. 80.

|| *Primo scilicet divina legis autoritate, tum deinde Ecclesie Catholice traditione.*

it is observed, that onely the Priest Communicates of the blood, and others of the Body; † *In quibusdam & in Aliquibus Ecclesiis*; shows that it was then but creeping into a few particular Churches, and very far from being generally observed in the Western Parts. And that it was quite otherwise in the whole Primitive Church, for above a thousand years, who in all their assemblies kept to our Saviour's Institution of both kinds, and never varied from what Christ and his Apostles had commanded and delivered to them; as the Church of *Rome* now does, I shall fully prove, that so, according to *Vincentius Lirinensis* his rule, against all manner of Heresies, the truth may be established, *First*, || *by the authority of a divine Law, and then by the Tradition of the Catholic Church*; which Tradition being well made out, does more fully explain the Law, and shew the necessity of observing it: The Universal practice of the Catholic Church, being a demonstration how they understood it, contrary to the new Sophistry of our Adversaries, and how they always thought themselves obliged by it; And because none are more apt to boast of Tradition, and the name of the Catholic Church upon all accounts, than these men; I shall more largely shew, how shamefully

ster, he receiving them, giveth Honour and Glory to the Father of all things, through the Name of the Son and the Holy Ghost, and rendreth thanksgiving to him for these things; and having finished his Prayers and giving of Thanks, to which the People that were present joyn their Amen: The Deacons give to every one that is present, to partake of the blessed Bread, and Wine and Water; and to those that are absent, they carry them. Having discoursed of the nature of this Sacramental food, and shewn the Institution and design of it, out of the Gospel, and from the words of our Saviour; he again repeats their manner of Celebrating, in the same words almost which he had used before, and says, † *That the distribution and participation of what is blessed by the President, is made to every one*; which every one belongs plainly to the ὁ λαός, that just goes before. Nothing is more evident, than that all the Elements were given to the People, and to every one of them; and no man, I think, ever had the impudence to question this, or make the least doubt of it; before Monsieur Boileau, who, if ever he read this place, may be ashamed

† Ἐὶ δὲ λαὸς
πρὸς αὐτὸν ἔρχομαι
τὸ ἄρτον, καὶ τὸ
οἶνον, καὶ ἡ μυστή-
ριον τοῦ σώματος τοῦ
κυρίου καὶ τοῦ
αἵματος καὶ τῆς
ἐκκλησίας. Ib.
propè finem.

¶ Hec Sti. Iustini verba per-
peram assumuntur ad conclu-
dendum verè & castigatè, etate
sancti Martyris Eucharistiam ple-
bi administratam fuisse sub utraq;
specie. Boileau de præcepto di-
vino Commun. sub utraq; specie.
p. 215.

* In the ex-
ample of S. Ju-
stinus, the two
Species, 'tis
true, were car-
ried. p. 112.

† Non dicit
et conjunctim
vel alternatim
ad absentes per-
ferunt, &c. τὸ συνῶνται οἱ
ἅπαντες, sed tantummodo ad absentes perferunt. Ib. p.
234.

were not then carried to the absent? which Monsieur de Meaux * owns were, though it is plainly said they carried the ὡς αὐτοῖς, the same things that were blessed, and that those who were present did partake of; yet it is not said, that they † carried both together, τὸ συνῶνται.

He might as well have pretended that though they carried, yet they carried nothing at all: And they

that make such answers to such plain places, had, I am sure, better say nothing at all.

Next to *Justin Martyr*, *St. Cyril of Hierusalem* gives us the fullest account of the manner of Celebrating the blessed Eucharist, in his *Mystagogic Catechisms*, they are called; wherein having discoursed of all the Christian Mysteries, to those who were newly Baptized, and so fit and capable to be instructed in them, he comes at last to the highest Christian Mystery, that of the Lord's Supper; and in his fifth Catechism largely describes the performance of it, with a great many more particular Ceremonies and Forms of Prayer, then were used before: And having told his young Christians, in the foregoing Homily †, *That in the Species of Bread, is*

given the Body of Christ, and in the Species of Wine, his Blood; that so by partaking of the Body and Blood of Christ, he may become one body and one blood ⁴

with him ; he bids him come with firm Faith and great Devotion ; and tells him how he should receive the Holy Bread very particularly, and directs him to the very posture of his Hands and Fingers ; and afterwards, he as particularly, orders him how, and in what manner, he should come to receive the Cup || of the Lord's Blood, not stretching out his hands, but bending, and in the posture of worship and adoration, and whilst the moisture is upon his lips *, he bids him take it with his finger and touch his eyes and forehead, and other parts, and so sanctify them : However superstitious that was, for I cannot but think this use of the Sacrament to be so, as well as many others, that were yet very ancient ; it is plain that the newly baptized Christians did then receive the Eucharist in both kinds, and were commanded † to come to receive the Cup, and to drink of the Wine, as well as to partake of the Bread.

To St. *Cyril*, who lived towards the latter end of the fourth

fourth Century, I shall joyn the Apostolic Constitutions, as they are called, which I suppose, not to be ancienter; and in these in one place ||, *The Sacrifice or Eucharist, is ordered to be celebrated; the People standing and praying silently, and after the oblation, every order,* (to wit, of young and aged, of men and

Ἡ Γένεσις ἡ θυσία ἱερῶς παύσῃ
τῷ λαῷ ἡ προσευχὴ μὴ ἐν ὀνόματι
ταῖς ἀντιθέσει μὴ ἀλαμβάνειν ἐκείνη
ταῖς ἐκείνη ἱερῶς τῷ κυριακῷ σήμε-
ρῳ ἡ τῷ ἡμῶν αἰματι. Constit.
Apostol. l. 2. c. 57.

* Καὶ αἱ γυν-
αῖκες κεκαλυμ-
μεναι τὰς
κεφαλὰς προσευ-
χόμεναι. Ib.

† L. 8. c.
13.

women, into which they were ranged before at their Religious Assemblies, as appears in that Chapter) *severally and by themselves, take the body and blood of Christ; and when the women do it in their order, they are to have their heads covered* *; So that 'tis plain all orders, both of Men and Women, were to receive both the Body and Blood; In another place † where is a more perfect account of the Eucharistic solemnity, and of the Prayers and Ceremonies used in it; at the latter end he describes the order, in which they Communicated, *first the Bishops, then the Presbyters and Deacons, and other Inferior Orders, then the Religious Women, the Deaconesses, the Virgins, the Widdows and their Children; and after that, the whole People with great Reverence, and without any tumult or noise; The Bishop gives the Bread saying, The Body of Christ, and he that receives it, says Amen: The Deacon gives the Cup, and says, The Blood of Christ, the Cup of Life; and he that drinks it, says Amen. And when they have all Communicated, both men and women, the Deacons take the remainders and carry them into the Pastophory or Vestry.*

St. Dennis the Areopagite, I put after all these, because I doubt not, but that the Book under his name, was later than any of them; there is this passage of Celebrating the Eucharist, in those Books of the Ecclesiastical Hierarchy, the Priest praying that all, who partake of the Sacrament, may do it worthily, *The Bread which was covered and whole, he uncovers and divides into many parts, and the one Cup he divides to all* ||; and afterwards, he speaks

Ἡ τὸν ἕνα-
κεκαλυμμένον καὶ
ἀσπασμένον ἀπὸ ἀνακαλύψας ἡ εἰς πολλὰ μέρη καὶ τὸ ἑκάστην τῶν πολλῶν πᾶσι κεκαλυμμένον.
Hierat. c. 3. p. 203.

Dionys. Eccl.
parti-

particularly of the Priests first taking himself that which he gave to others *, and mentions nothing else taken by him, then what the others do partake of.

μυστα γὰρ καὶ κοινοῦ λαοῦ ἐστὶ καὶ ἐκείνῳ καὶ ἡμῶν ὅτι αὐτὰ θείῃς ἐντολαῖς διαβιβασθήσονται, οὕτω τε καὶ αὐτοῖς μυστήριον. 1b.

* Ἀὐτὸν γὰρ ὁ
ἑαυτοῦ ἑαυτοῦ
τοῦ ἑαυτοῦ
τοῦ ἑαυτοῦ

I shall to these add, the famous *Ordo Romanus*, which *de Meaux* calls the antient Ceremonial of the Roman Church, neither the time, nor the Author of it is certainly known; it concerns not me to inquire whether it belong to the Eighth or the Eleventh Age, which is upon other accounts a dispute between the Reformed, and *Roman* Divines; I suppose it to be made at several times, and to have had several Additions made to it by several Popes, one after another; for all Missals and Eucharistic formes were at first very short, and afterwards increased by further compositions: Pope *Gregory*, who had the greatest hand in it, speaks of one *Scholasticus*, who composed the Prayer to be said over the Oblation † before him; who that *Scholasticus* was, *Strabo* and *Berno*, and the other Writers upon the *Ordo Romanus*, have owned themselves ignorant, and other Learned men have anxiously enquired; the Learned *Colomesius* thinks it as

† Ut precem
quam Schola-
sticus composu-
erat, super obla-
tionem dicere-
mus. Greg. l. 7.
cp. 64.

clear as the light that this was Pope *Gelasius* ||: But whoever were the Authors of it, and whensoever it was composed, as we now have it, it is sufficient to my purpose, that the Communion is there distributed in both kinds; and the manner of it is thus prescribed; * Then cometh the Arch-deacon with the Cup at the side of the Altar, --- and pouring a little into the

|| Ex quo meridiana luce clarius patet quis fuerit Scholasticus ille Gregorio M. l. 7. ep. 64. laudatus. Colomesius in Paralipom. ad Chactophyl. Eccles. verb. Gelasius.

* Deinde ve-
nit Archidia-
conus cum ca-
lice ad cornu

altaris — & Pefuso parum in calicem de scypho inter manus acolyti accedens primum Episcopi ad sedem ut communicent de manu Pontificis secundum ordinem; sed & Presbyteri omnes ascendant ut communicent, ad altare. Episcopus autem primus accipit calicem de manu Archidiaconi & stat in cornu altaris ut confirmet sequentes ordines; Deinde Archidiacono accepto de manu illius calice, refundit in scypho & tradit calicem subdiacono regionario, qui tradit ei pugillarem cum quo confirmet populum — Quos dum confirmaverit — Postea Episcopi communicant populum & post eos Diaconi confirmant, — Presbyteri jussu Pontificis communicant populum, & ipsi vicissim confirmant, nam mox ut Pontifex ceperit communicare populum — psallunt usq; dum communicato omni populo etiam in parte mulierum. *Ordo Romanus* p. 6. Edit. Histore. Paris.

Chalice.

Mysteries; and this Prayer or Thanksgiving is used for them all, || *Blessed be God who has vouchsafed us to partake of his immaculate Body, and his most precious Blood.* That under the name of *St. James*, after the Prayer of the Priest, that the holy Spirit coming and sanctifying the Elements, would make them become the Body and Blood of Christ, *that they may be effectual to all that receive them for remission of Sins* † (which word *all*, supposes more than the Priest who Consecrates) represents the *Deacons*, after the communion of the Clergy, as taking up both the Patens and the Chalice to give to the people ||; and after they had received of both, the *Deacons and the People* both give thanks to Christ, because he has vouchsafed them to partake of his Body and of his Blood*. The *Liturgy* which bears the name of *St. Mark*, describes the Priest as praying for all those who were to communicate, *that they might be worthy to receive of those good things which were set before them, the immaculate Body, and the precious Blood of our Lord and Saviour Jesus Christ* †; and using these words in his Prayer of Consecration over the Elements, *That they may become available to all those who partake of them to Faith, Sobriety* ||, and *Christian Virtues*: Which had bin very improper, if none but himself had bin to partake of them: So that whatever Antiquity, and whatever Authority, may be allowed to those *Liturgies*, who go under the names of those Apostolic Saints, the advantage of them is wholly for the Communion in one kind. And those Churches who used these *Liturgies*, and so probably ascribed these Names to them, as *Jerusalem*, that of *St. James*, *Alexandria*, that of *St. Mark*; these must be acknowledged to have given the Communion in both kinds, as anciently and as certainly as it can be proved, or may be supposed that they used these *Liturgies*: But to come to the more Authentic *Liturgies* of *St. Basil* and *St. Chrysostom*, which are now used in the *Greek Churches*, though both the time

and then afterwards the Deacon *having the Cup, speaks to the people to draw nigh in the fear of God, and in Charity*†: And though there is no particular description of their Communion, as there is of the Deacons, yet this is onely an Argument that it was the same; and had it been different, no doubt, there would have been an account of it: but after all,

the Priest makes a general Thanksgiving, in the name of all, *Blessing God, that he has vouchsafed us this day his heavenly and immortal Mysteries* ||. To confirm this observation of the Communion in both kinds, from the *Liturgy of St. Basil* and *St. Chrysostom*; *Cassander* in his *Lyturgies* tells us, **That the Lyturgie of the Ethiopians*

agrees with these two, both in the prayers, and the orders of the performance; and in this the people, as he informs us, pray towards the conclusion, That God would bleſs them who have received the sacred Body and the precious Blood†; and *blessed be God who has given us his sacred Body and precious Blood. And again, Thanks be to God who has given us his sacred Body and precious Blood.*

As to the *Lyturgies of the Latins*, which they call *Missals*, they have received such Additions and Corrections at *Rome*, as was necessary to make them ſute with the present Opinions and Practices of that Church; but yet we have many of those which have escaped that usage, and which contain the Communion in both kinds, as appears by the *Codices Sacramentorum*, publiſht at *Rome* by *Thomaſius*, where the *Gelaſian Form*, that is older than the *Gregorian*, speaks of the *Priests communicating alike with the sacred Orders, and with all the People* ||, without any difference, and all along menti-

That God would bleſs them who have received the sacred Body and the precious Blood†; and *blessed be God who has given us his sacred Body and precious Blood. And again, Thanks be to God who has given us his sacred Body and precious Blood.*

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Communicat sacerdotes cum ordinibus sacris cum omni populo. P. 199.

† Τῷ ἀρχιδιάκονῳ,
μετὰ φόβου θεοῦ καὶ ἀγά-
πης προσεύχεται. Ib.

|| Ἐν χάριτι καὶ
ἐν φόβῳ κυρίου ἡμε-
τέριον τοῦ σώματος καὶ
τοῦ αἵματος τοῦ κυρίου
ἡμετέρου. Ib. p.

1003.

* *Lyturgia Aethiopum sententia ora-
tionum & ordine actionis fere cum Gra-
corum Chrysost. & Basilii Lyturgiis con-
venit. Lyturg. per G. Cassand.*

† *Populus sub finem, benedic nos Do-
mine servus tuus qui sanctum corpus &
pretiosum sanguinem sumpsimus. Benedi-
ctus sit qui dedit sanctum corpus & pre-
tiosum sanguinem. Gratia sit Domino
qui dedit nobis corpus suum sanctum &
pretiosum sanguinem suum. Ib.*

|| Post hac

ons both the Symbols, by the words, *Sacramenta, Myste-
ria, Dona*, in the plural number; and concludes with this

* *Ut quotquot ex hac altaris partici-
patione sacrosanctum filii tui corpus &
sanguinem sumpserimus, omni benedicti-
one celesti & gratia replamur.* p. 198.

Prayer, *That as many as have taken the
Body and Blood of Christ, may be filled
with all heavenly benediction and grace*

* The three other are lately pub-
lished by *Mabillon*, and were used very anciently in the
Gallican Church, before that Nation had received the Ro-
man Office; in all which also, there are plain evidences
for the Communion in both kinds; in the old *Gothic*

† *Libera nos à malo Domine Christe
Jesu, Corpus tuum pro nobis crucifixum
edimus & sanguinem sanctum tuum bi-
bimus; fiat nobis corpus sanctum tuum
ad salutem, & sanguis sanctus tuus in
remissionem peccatorum hic & in æter-
num Missale Gothico-Gallicanum apud
Mabillon de Liturg. Gallic. p. 300.*

one, after the Lord's Prayer follows
this, † *Deliver us from evil, O Lord
Jesus Christ, we have eaten thy Body
crucified for us, we have drunk thy ho-
ly Blood, which was shed for us: Let
thy sacred Body be unto us for Salvati-
on, and thy sacred Blood for the remis-*

sion of Sins, here and for ever. And in the *Missale Domini-*
calis, after the Communion, there is this Prayer, *Thy bo-*
dy, O Lord, which we have taken, and thy Cup which we

‡ *Corpus tuum Domine quod accipi-
mus, & calicem tuum quem potavimus
hæreat visceribus nostris.* Ib. p. 297.

have drunk, let it stick in our entrails
‖. An expression used now in the
Canon *Missæ*. In the *Missale Franco-*

rum, which is but short, the *Sacramenta* and *Mysteria*,
and *Sacrosancta Mysteria*, are used in the plural, which
may denote the two parts of the Sacrament; but in the
old *Gallican Missal*, it is as plain as can be in the Collect
after the Eucharist, *We have taken from the holy Altars,
the body and blood of Christ, our Lord and our God: Let*

* *Sumimus ex sacris altaribus Chri-
sti Domini & Dei nostri corpus & san-
guinem ---oremus ut semper nobis fide ple-
nis esurire detur ac sitire justiciam.* Ib. p.
331.

*us pray that we being always filled with
Faith, may hunger and thirst after
Righteousness** And in another Col-
lect, after the Communion upon Ea-
ster day, *We beseech thee, O Lord, that*

† *Quæsumus this wholesome food and sacred drink, may bring up thy Ser-
vants †.* There are several old Missals produced by *Me-
nardi*,
*Domine famu-
los tuos saluta-
ris cibus & sacer potus insinuat.* Ib. p. 366.

nardus,

nardus, at the end of his Notes on *Gregory's Sacramentary*; which are supposed to be written about the Tenth and the Eleventh Century; and though the Doctrine of Transubstantiation creeping in, in those dark and ignorant times, made them begin to have a superstitious fear of spilling the Wine, and so brought them, in order to prevent that, to mix the two Elements together; yet they never gave the one without the other, as appears in all those Masses. The *Sacramentary* of *St. Gregory* is alone a sufficient Authority for Communion in both kinds, in which the Priest who Celebrates, prays, that *as many as shall take the sacred Body and Blood of thy Son, may be filled with all heavenly blessings* ||; and we who take the Communion of this holy Bread and Cup, are made one body of Christ *. So that the Body and Blood of Christ were plainly to be taken, by more than himself, and were so by all the Faithful, who were thereby to be made the Body of Christ; so we are fed with his flesh, we are strengthened by his blood †. Thou hast refreshed us with the body and blood of thy Son ||; and we beseech thee that we may be numbred amongst his members, whose body and blood we do Communicate *. I have before considered the *Ordo Romanus*, as an ancient Ritual of the *Latine Church*; and both that and the *Sacramentary* of *St. Gregory*, which are the most ancient Writings, at least next to *Gelasius*, that give us an account of these things in the *Roman Church*, do bear witness to the custom of giving the Cup in the Communion, as well as the Bread; which *Cassander* also observes †, who had as great skill as any man in these matters, but yet had not seen the *Gelasian Sacramentary*, since published out of

|| Quotquot ex hac altaris participatione sacrosanctum filii tui corpus & sanguinem sumpserimus, omni benedictione celestis repleamur. *Gregor. Sacram.*

* Ipsi qui sumimus Communionem hujus sancti panis & calicis, unum Christi corpus efficiamur. *Ib.*

† Cujus carne pascimur, redoramus & sanguine. *Ib.*

|| Corpore & sanguine si tui nos reficisti. *Ib.*

* Quasumus, ut inter ejus membra numeremur cujus corpori communicamus & sanguini. *Ib.*

† Quem morem sanguinis Domini porrigendi & antiqua Sacramentaria B. Gregorii & libellus Ordinis Romani aperte testantur. *Cassand. Consult. de commun. sub utraque.*

the Queen of Sweden's Library, which is a further confirmation of this.

3. As to the Testimony of the Fathers or ancient Writers, some of those have been already given upon the two former heads; I shall add several others to them, who bear witness to the Communion in both kinds: *Ignatius* in one of his Epistles says, *One Bread is broken to all, one Cup is distributed to all* ||. And here

|| Εἰς ἀπὸ τοῦ πῶς ἰδρῶ-
φθῃ ἐν πύθελον τοῦ ἑλῶς δια-
μῆθῃ. Ignat. Ep. ad Philadelph.

* De solitario pane mentionem facit Ignatius. Boileau de precept. Divin. Commun. sub utraque. p. 216.

I cannot but admire the Confidence and Folly of Monsieur Boileau*, who brings this very passage, *One Bread is broken for them all*, as a proof that it was onely the Bread that was given, and leaves out what is immediately added, *One Cup is distributed to all*; which

† Quomodo dicunt carnem in corruptionem devenire, & non percipere vitam, quæ à corpore Domini & sanguine alitur. Iren. l. 4. c. 34.

|| Quando ergo mixtus calix & fractus panis percipit verbum Dei, fit Eucharistia sanguinis & corporis Christi, ex quibus augetur & consistit carnis nostra substantia; quomodo carnem negant capaces esse donationis Dei, qui est vita æterna, quæ sanguine & corpore Christi nutritur, & membrum ejus? Id. l. 5. c. 2.

not onely confutes, but shames him. † *Ireneus* says, *The flesh is fed by the body and bloud of Christ, and that of the Cup and the Bread, the substance of our flesh is increased and consists* ||; And from hence,

he there proves the Resurrection of the Body, against those Hereticks that denied it, *because the body is nourished by the bloud and body of Christ, and is made a member of him*. He must mean this of the Bodies of *all Christians*, unless the Resurrection of the Body be-

* Caro corpori & sanguine Christi vescitur. Tertul. de Resur. carnis.

† De cujus manu desiderabit? de cujus poculo participabit? Id. ad ux. l. 2. c. 6.

De cibo, de poculo invadere, desiderare in menti habere. Id. c. 4.

long onely to the Priests, as well as the Cup. *Tertullian* upon the Resurrection, says the same with *Ireneus*, *Our flesh is fed with the body and bloud of Christ* *: And in his Book to his Wife, he speaks of *her taking the Cup*, in two several places †. Upon one of which, a very learned Critic of the Roman Church, who owns those places to belong to the Communion, has made this observation

to our hands, *At that time the Supper of the Lord was Celebrated in both Species* ||; Even to

Women it seems, who, I suppose, were no Priests. Origen upon the Book of Numbers, says, *We drink the blood of Christ Sacramentally in the Eucharist, as well as Spiritually, by believing his Doctrine* *: When he had before asked, *What people drink of Blood?* St. Cyprian admonishes Christians to prepare themselves for the hardest encounters, as the Souldiers of Christ, *Considering that for this very*

purpose, they every day drink the Cup of Christ's Blood, that so they may also shed their blood for Christ. And he pleads for giving the Communion to the *lapsed*, upon this very account, to arm and fortifie them for farther tryals and persecutions; *How can we teach or provoke them to shed their*

blood for the confession of Christ, if we deny them the Blood of Christ ||? Or how can we make them fit for the Cup of Martyrdom, if we do not first admit them to drink the Cup of the Lord, in the Church, by the right of Communion? The excellent Epistle * of that Holy Martyr, against those, who out of a principle of abstain-

ing wholly from Wine, or lest they should by the smell of Wine, which they had drunk in the Morning-Sacrifices, discover themselves to be Christians, used Water in the Eucharist instead of Wine, is so full a demonstration that the Wine ought always to be taken in the Sacrament, and that Christ's Institution and Command

— hoc faciamus quod fecit & Dominus; invenimus non observari a nobis quod mandatum nisi eadem que Dominus fecit nos quoque faciamus & calicem Dom. parvitate miferentis a divino Magisterio non recedamus. Ib.

Quod nos obaudire & facere oportet, quod Christus fecit & faciendum esse mandavit. Ib.

|| Sub utraque specie illo tempore convivium Domini celebratur, quod tantâ aviditate arripiebatur ut illud invadere, desiderare, in mente habere. De la Cerda Not. in locum. p. 634.

* Bibere dicimus sanguinem Christi non solum Sacramentorum ritu se & cum sermones ejus recipimus. Quis est iste populus qui in usu habet sanguinem bibere? Origen. homil. 16. in Num.

† Gravior nunc & ferocior pugna imminet ad quam parare debent milites Christi, considerantes idcirco se quotidie calicem sanguinis Christi bibere, ut possint & ipsi propter Christum sanguinem fundere. Ep. 58. ad plebem Thiberitanam. Edit. Oxon.

|| Nam quomodo docemus aut provocamus eos in confessione nominis sanguinem suum fundere, si eis militatibus Christi sanguinem denegamus? aut quomodo ad Martyrii poculum idoneos facimus, si non eos prius ad bibendam in Ecclesiâ poculum Domini jure communione admittimus? Ep. 57. ad Cornel.

* Ep. 63. Caelio fratri.

Simili modo & calicem, — quod si & a Domino precipitur, & ab Apostolorum hoc idem confirmatur & tradi-

could not otherwise be observed; that there needs no other Arguments, but what that great Man there uses, to shew the necessity of Christians Communicating in

Quare si solus Christus audiendus est, non debemus attendere, quod alius ante nos faciendum putaverit, sed quid, qui ante omnes est, Christus prius fecerit. Ib.

Quomodo autem de creatura vitis novum vinum cum Christo in regno patris bibemus, si in sacrificio Dei Patris & Christi vinum non offerimus, nec calicem Domini dominicâ traditione miscemus? Ib.

** Nisi in sacrificiis matutinis hoc quis veretur, ne per saporis vini redoleat sanguinem Christi. Ib. p. 155.*

both the Species of Bread and Wine; *Christ*, says he, *gave the Cup, and we are to do that which Christ did, and ought by no means to depart from what was commanded by Christ, and delivered by the Apostles, upon any custom or pretence whatsoever. How shall we drink, says he, of the fruit of the Vine with Christ, in the Kingdom of his Father, if we do not now of-*

fer the Wine in the Sacrifice, and mingle the Cup of the Lord as he delivered it to us. And that this Wine was drunk by all Christians, is plain from that fear which some had, lest by their drinking it in the morning, *they should smell of it* *, and so discover themselves to the Hea-

thens: It was then it seems a mark to know Christians by, *That they did smell of the blood of Christ*: which if they had done as the Papists now do, they need not have been afraid of. But to proceed to others, who, though they speak less of this than *St. Cyprian*, yet speak plainly of Christians taking the Blood as well as the Body:

† Τὸ τοῦ αἵματος πομπήν τε τοῖς λαοῖς. *Apolog. 2.*

Epistles says,

|| Μεταλαμβάνειν τὸ αἶμα αἰμαῖο καὶ σώματι χερσίν. *Ep. ad Cæsar.*

* Τὸ ἴδιον τῶν ἰδιότων τὸν αἶμα καὶ πύοντα τὸ πύοντα τῶν ἰδίων. *Id. Moral.*

Athanasius speaking of the Cup, says, *It belongs to the Priests of right, to give this to the People.* †. *St. Basil* in one of his *It is good and profitable to Communicate every day of the Body and Blood of Christ* ||: And speaking of the peculiar Vertues of Christians, asks, *What is proper to those that eat the Bread and drink the Cup of the Lord* *? denoting that to belong to all Christians. *St.*

Chrysostom in his Oratorian manner, speaks of Christians, *as being all Died and Purpled with*

with the Bloud of Christ †: And thus compares all Christians in general with the Israelites, *As thou eatest the Body of Christ, so did they Manna; as thou drinkest the Bloud of Christ, so did they Water out of the Rock*

|| And in another place he expressly observes, what I have taken notice of before, *That 'tis not now as under the Jewish Law, where the Priest partook of several things from the Altar, which the People did not: There*

is no difference between the Priest and the People, when we come to receive the Holy Mysteries; for one Body and one Cup is offered to all †. St Hierom says, The Priests serve the Eucharist, and divide the Bloud of the Lord among the People

*. And upon occasion, speaks of some loose and vitious Women, who yet would not abstain from the bloud of Christ ||. So that this, it is plain, was taken by the Women. St. Austin to the newly Baptized Christians, says, *That in all their*

tryals and their time of being Catechumens, they did approve themselves, that they might eat the Lord's Body, and drink the Cup *. And speaking of the prohibition of Blood to the Jews, because it was offer'd in Sacrifice; but from taking the Bloud of the Sacrifice of

our Lord; no one, says he, is not onely forbidden, but all are exhorted to drink of it, who will have Life †. I might easily bring down the like clear authorities of ancient Writers much lower, even to the times of the very Schoolmen, who are the first that ever mention any thing about the Communion in one kind: But that I may not over-load my self or my Reader, I shall onely offer

† Παρ' ἐκείνῃ τῇ τιμῇ τοῦ νεκρού αἵματος. De Sacerdot. l. 3.

|| Καθάπερ οὐ τὸ σῶμα ἡ θύοις τὸ ἁποτίκτον, οὕτως ἐκεῖνοι τὸ μάννα, καὶ ὡσπερ οὐ τὸ αἷμα πίνεις, οὕτως ἐκεῖνοι ὕδωρ ἐκ πέτρας. Id. Homil. 23. in 1 Cor.

† Οὐ καθάπερ οἱ τῆς πηλασίας, τὰ δὲ ἱερῆς ἁγίας, τὰ δὲ ὁ ἀρχιερεὺς καὶ ὁ θάμνος ἕκαστος τῶν λαῶν μεταχρῶν ἂν μεταχρῶν ὁ ἱερὺς, ἀλλ' ἡ εὐχ, ἀλλὰ πάντες ἐν σῶμα κοινωνοῦμεν καὶ τὸ ἐν ποτήριον. Id. in Homil. 18. in 2 Cor.

* Sacerdotes Eucharistica servant, & sanguinem Domini populus ejus dividunt. Hieron. in Sophom. c. 2.

|| Ebricitatū sacrilegium copulantes alant, Absit ut ego me à Christi sanguine abstinam. Id. Ep. ad Eustoch.

* Ut cum stipulos probaverint, tunc de mensā Domini manducant, & de calice bibant. August. de fide & Op. per.

† Ab hujus sacrificii sanguine id alimentum sumendo non solum nemo prohibetur, sed ad bibendum omnes exhortantur qui valent habere vitam. Id. in Levitic. qu. 57.

offer one or two more of much later date, but yet more considerable, to our Adversaries at least, because they believed Transubstantiation, but had not it seems improved it into that consequence, which Superstition afterwards did, of Communicating in one kind: *Paschasius Ratbertus*, Abbot of *Corbey*, was the very Parent of Transubstantiation, and the first founder of that Doctrine, in the Ninth Century; yet in the same Book, in which he broaches that new Opinion, he fully and plainly asserts the old Practice of the Communion in both kinds, *The Priest*, says he, *consecrates by the power of Christ, and performs the part of Christ, between God and*

the People; he offers their Prayers and Oblations to God, and what he hath obtained of God, he renders to them, by the body and blood of Christ, which he distributes to every one of them ||. Those *Singuli* must be the People, whose Prayers the Priest offered, and to whom he distributed the Blood as well as the Body of

Christ; and to shew further, that the Blood was given in the Sacrament, not to the Priest onely, but to the People, he most expressly says, *That when Christ gives the*

Sacrament by the hands of the Ministers, he says also by them, Take, and drink ye all of this; as well Ministers as all the rest that believe, This is the cup of my blood of the new and everlasting testament *. Then which words there could nothing have been said, that does more directly de-

stroy the late pretence of our Adversaries, of the Cup's being given, and belonging onely to the *Priests*, or *Ministers*, and not to all the Faithful; or the *Reliqui Credentes*: But he still goes further, as to this matter, and makes the partaking of the Blood to be necessary to Salvation in another Chapter, *It is manifest*, says he,

|| *Cetrum sacerdos quia vices Christi visibili specie inter Deum & populum agere videtur, inserit per manus Angeli vota populi ad Deum & refert, Vota quidem offert & munera, refert autem imperata per Corpus & sanguinem & distribuit singulis. Paschas. de Corpore & sanguine Domini. c. 12.*

* *Et ideo hic solus est qui frangit hunc panem, & per manus ministrorum distribuit credentibus, dicens, Accipite & bibete ex hoc omnes tam Ministri quam & reliqui credentes, hic est calix sanguinis mei novi & æterni testamenti. Ib. c. 15.*

he, † *that in this mortal life we cannot live without meat and drink, so therefore, likewise can we not come to eternal life, unless we are spiritually nourisht with those two unto Immortality: and speaks of the Cup in the very next words. To him I shall add Algerus, a very zealous defender of Paschasius his Doctrine of Transubstantiation, and as heartily agreeing with him in the practice and necessity of Communicating in both kinds, Because, says he, we live by meat and drink, that we can want neither, therefore Christ would have them both in his Sacrament* ||: *And as he redeemed both our body and our soul, by his body and blood; so, he argues, * we ought to partake both of his body and of his blood, that our whole man may be quickened by both. Then he quotes St. Austin and Gelasius, for the taking of both Species, † From whence, as St. Austin says, neither the flesh is rightly Communicated without the blood, nor the blood without the flesh. So also Gelasius to Majoricus and John Bishops, We find that some taking onely the part of the body, abstain from the Cup of the holy blood; who ought unquestionably either to take the whole Sacrament, or to be kept wholly from it; because the division of one and the same Sacrament, cannot be without grand Sacrilege. He that had this Belief, and these Arguments for it, could not but be a great enemy to the Mutilated and Sacrilegious Communion in one kind, however great a friend he was to Transubstantiation; and his authority and his words, are the more remarkable, because he lived in the Twelfth Century, which makes him, as a great many others then*

† *Constat igitur & liquet omnibus quid in hac mortali vita sint cibi & potu non vivitur, sic itaque ad illam aeternam non pervenitur, nisi duobus istis ad immortalitatem nutriatur. Ib. c. 19.*

|| *Unde etiam quia potu & cibo ita vivimus ut alterutra carere nequeamus, utramque in Sacramento suo esse voluit. Algerus de Sacramento l. 2. c. 5.*

* *Nos qui corpore & animâ perieramus, corpus per corpus, & animam per animam, Christus redimens, — simul corpus & sanguis sumitur à fidelibus — ut sumpto corpore & animâ Christi totus homo vivifiscatur. Ib. c. 8.*

† *Unde ut ait Augustinus nec caro sine sanguine, nec sanguis sine carne jure communicatur. Item Gelasius Majorico & Joanni Episcopis; Comprimus quòd quidam sumpta tantum corporis portione à calice sacri cruoris abstineant, qui proculdubio aut integra Sacramenta accipiant aut ab integris arceantur, quia divisio unius ejusdemque mysterii sine grandi sacrilegio non potest provenire. Ib. c. 8.*

were, which I could produce, an undeniable Evidence, that that corruption was not brought into the *Latine* Church, till the next Age; against which, we have the full testimony of both ancient and later Writers.

4. It appears by some ancient Customs, that Christians were so far from receiving the Sacrament onely in one kind, that they used extraordinary care and contrivance to receive it in both kinds: From hence it was

|| *Illud vero quod pro complemento communionis intinctionem tradunt Eucharistiam populis, nec hoc prolatum ex Evangelio testimonium recipit, ubi Apostolis corpus suum & sanguinem commendavit, sorsum enim panis & sorsum calicis commendatio memoratur.* Julius Papa Episcopis per Ægypt. apud Gratian. decret. de Consecr. 3 Pars dist. 2.

* Concil. Bracarense.

† *Ne quis communicet de altari nisi corpus separatim & sanguinem similiter sumit, nisi per necessitatem & per cautelam.* Canones Concilii Claramont. apud Baron Annal. An. 1094. S. 25.

|| *Quæ sacra oblatio intincta esse debet in sanguine Christi ut veraciter Presbyter possit dicere infirmo, Corpus & sanguis Domini proficiat tibi.* Apud Burchard. l. 5. c. 9. & Casfand. Dialog. p. 5.

that they used intinction, or dipping of the Bread in the Wine, which was very early, as appears by the Decree of Pope *Julius*, who forbad it in the Third Century ||. It is probable that it was thus given to the Sick, as in the instance of *Serapion*, and to Infants, in the time of *St. Cyprian*, which we shall have occasi-

on to consider afterwards: In the Council of *Braga*, in the seventh Age *, this Custom, which it seems continued, was prohibited in the very words almost of Pope *Julius*; so that some learned men mistake the one for the other: Afterwards in the Council of *Clermont*, as it is given by *Baronius*, The Twenty Eighth

Canon forbids any to Communicate of the Altar, unless he take the body separately, and the blood also separately, unless through necessity, and with caution †. This In-

intinction was generally forbid, unless in some cases, as of the Sick, and the like; to whom the Council of *Tours*

|| commands that the Sacrament be thus given, Steeped and dipped, and that for a most considerable reason, *That the Priest might truly say to the person, to whom he gave it, the body and blood of*

Christ, be profitable to thee for remission of Sins. This it seems, could not have been truly said to them, unless they had some way or other given them both kinds:

That

That this Intinction was also in use in private Monasteries, appears from several Manuscripts produced by *Me-nardus* *; and it is notorious, that the whole Greek Churches do use it to this day in the Communion, not onely of the Sick and Infants, but of all Laics; I am not concerned to defend or justify this Custom, nor to say any thing more about it, but onely to observe this plain inference from it, That they who thus used Intinction or the mixing and steeping of the Elements together, did hereby plainly declare, that it was necessary to give the Sacrament in both kinds, and not in one: I might make also the same remark upon the several Heretical Customs of using Water or Milk instead of Wine, as it appears in *St. Cyprian* and Pope *Julius*, to have been the manner of some, who though they were very blameable, and justly censured for so doing; yet they hereby confest, that there ought to be two species given in the Sacrament, a liquid one, as well as a solid: The *Romanists* and the *Manichees*, are the onely Christians that ever thought otherwise. When the Doctrine of Transubstantiation began to creep into the Church, in the time of *Berengarius*, and some Christians were thereupon possess'd with a greater fear of spilling the Blood of Christ; they did not however at first leave drinking the Cup for that reason, but they brought in another custom to prevent spilling; which was, to fasten little Pipes or Quills to the Chalice they then used, and through them to suck the consecrated Wine: This appears in the order of Celebrating Mass by the Pope, taken out of several Books of the *Ordo Romanus*, in *Cassander's* *Lyturgies*, *The Arch-deacon receives of the Regionary Sub-deacon a Pugillaris, with which he confirms the people* †: *Cassander* in his Notes upon the word *Pugillaris*, says, *They were Pipes or Canes, with which the Sacramental Blood was sucked out of the Chalice* ||. And he

minico calice exugebatur. Ib.

* Not. in Gre-gor. Sacrament

† Archidiaconus accepto à Sub-diacono regionario pugillari cum quo confirmet populum. Cassander Ly-turg. in ordine celebrat. Miss. per Romanos celebrante pontifice.

|| Fistula seu canna quibus sanguis & Do-

says, he had seen several of these in his time : So that in those times when the fear of effusion was greater than it was in the time of the Apostles and Primitive Christians, who yet had as much reverence, no doubt, for the Sacrament as any after-Ages, they were so unwilling to be deprived of the precious Blood of their Saviour in the Sacrament, that though their superstition made them contrive new ways to receive it, yet they could not be contented to be wholly without it : But

5. The custom still remaining in all other Churches of the Christian World, except the *Roman*, of Communicating in both kinds, is a demonstration of its Apostolical and Primitive Practice, and of an Universal and Uninterrupted Tradition for it ; we see plainly where this Practice was broke, and this Tradition violated, in the *Roman Church*, after above 1200 years, till which time it bears witness against it self, and condemns its own late Innovation, which is contrary not onely to all former Ages, but to the present practice of all other Christian Churches. I need not produce witnesses to prove this, the matter of Fact is plain and undeniable, and none of their Writers can, or do pretend the contrary as to public and general Communion concerning any Christians, except those few that they have lately brought over by their well-known Arts, to submit to the *Roman Church*, as the *Maronites* and the *Indians* of *St. Thomas* : All the other vast number of Christians over all the World, the *Greeks*, the *Muscovites*, the *Russians*, the *Æthiopians*, the *Armenians*, the *Assyrians*, the *Nestorians*, the *Georgians*, and others do all administer the Eucharist to the people in both kinds : There is some little difference indeed among them in the manner of doing it ; as some of them take the two Species mingled together in a Spoon, as the *Greeks* and *Muscovites* ; others dip the Bread in the Wine, as the *Armenians* ; but they all agree in this, that they always receive both the Species of Bread and Wine in the Sacrament, and never
give

give the one without the other. *Cassander* has collected several of their Rites and Orders in their public *Lyturgies*, as of the *Syrians*, the *Æthiopians*, the *Armenians*, the *Abyssins* in the Kingdom of *Prester John*; of whom he says, *That as many as Communicate of the Body, Communicate of the Bloud also* *. But we need not call in any other Churches to vouch for the universal and primitive practice of the Communion in both kinds: We have in the last place

* Quotquot communicant de corpore, totidem communicant etiam de sanguine. *Cassand. Lyturg.*

Reliquis omnibus nationibus Christiani nominis, ut Græcis, Ruthenis, Armeniis, Æthiopicis priscam institutam porrigendi populo sanguinis in hunc usq; diem retinentibus. *Id. Dialog.*

6. The most learned of our Adversaries, who cannot but confess this, and therefore are forced to take other measures to defend themselves and their cause; namely, by the Authority of the present Church, and not by the Tradition or Practice of the Primitive, as *de Meaux* vainly attempts to do; which they freely give up and acknowledge to be contrary to the Communion, as it is now practiced in one kind. *Cassander* has fully and plainly declared his mind in a particular Treatise on this Subject, among his Works printed at *Paris*, and in his Dialogue which was put out by *Calixtus*, not being among his other Works; in his Consultation, and in his *Lyturgies*; *Concerning the administration*, says he, *of the most holy Sacrament of the Eucharist, it is sufficiently known, that the Universal Church of Christ to this very day, and the Western or Roman, for above a thousand years after Christ, did exhibit both the Species of Bread and Wine, to all the members of the Church of Christ, especially in the solemn and ordinary dispensation of this Sacrament; which appears from innumerable testimonies, both of ancient Greek and Latine Writers* †. In his Dialogue speaking against those who pretended that the use of either

† De administratione sacrosancti Sacramenti Eucharistie satis compertum est, universalem Christi Ecclesiam in hunc usq; diem; Occidentalem vero seu Romanam mille annis à Christo annis in solenni preteritis & ordinariâ hujus sacramenti dispensatione utramq; panis & vini speciem omnibus Ecclesie Christi membris exhibuisse, id quod ex innumeris veterum scriptorum tam Græcorum quam Latinorum testimonio manifestum est. *Cassandri Consultatio de utraq; specie Sacramenti.*

one or both kinds was indifferent, and who indeavoured to make this out by the Authority and Practice of the Primitive Church ; which is the way which *de Meaux*

|| *Equidem haud oscitanter & veteris Ecclesiae consuetudinem perscrutatus sum, & attento aequoq; animo, eorum scripta, qui hoc argumentum tractarunt, legisse & rationes quibus indifferentem eum morem probare nituntur, expendisse profiteor ; neq; tamen firmam ullam demonstrationem, quae non apertissime refelli possit, reperire haecenus potui, quamvis id vehementer exoptassem ; quin multae & firmissimae rationes suppetunt, quae contrarium evincunt. G. Cassand. Dialog. apud Calixt. p. 6.*

takes, he thus seriously and heartily gives his judgement, *I have searcht*, says he, || *and that not slightly, the Custom of the ancient Church, and, I profess, I have read the Writings of those who have handled this argument with an attent and impartial mind, and have weighed the reasons by which they endeavour to prove this indifferent Custom ; but neither could I yet find any firm proof, which could not be most plainly refuted, although I most earnestly*

desired it ; but there remain many, and those the most strong Reasons which do evince the contrary. And because *de Meaux* pretends that there are some instances of public Communion in the Church in one kind, I will add one other testimony of that great man, who after the strictest search and enquiry into every thing in Antiquity, that could be brought to colour any such thing,

thus determines, *Wherefore I do not think that it can be shewn that for a whole thousand years and more, that this most holy Sacrament of the Eucharist was ever administered from the Lord's Table, in the holy Communion, to the faithful people in any part of the Catholic Church, otherwise than under both the Symbols of Bread*

and Wine *. *Wicelius*, another Divine of great learning and judgement, agrees fully with *Cassander*, *It is confessed that the holy Sumption from the Ecclesiastic Altar, was equally common to all Christians for Salvation, through all the times of the New Testament* †, by which he means of the Christian Church, as appears by what immediately follows, *It is a little obliterated, indeed, a-*

† *Et in confesso sumptionem sanctam de altari Ecclesiastico aequè omnibus Christianis communem extitisse ad salutem per omnia novi testamenti tempora. Vicel. via Reg. tit. de utr. Specie.*

* *Quare nec puto demonstrari totis mille amplius annis in ullâ Catholica Ecclesiae parte Sacrosanctum hoc Eucharistiae Sacramentum aliter in sacrâ synaxi è mensâ Dominicâ fidei populo, quam sub utroq; panis & vini symbolo, administratum fuisse. Id. de Sac. Com. sub utraq; specie. p. 1027.*

mong us of the Western Church, and separated from a promiscuous use for some reasons, but not wholly blotted out and destroyed *. For it was then granted

to some, as to the *Bohemians*; Of this thing, that is of the Holy Sumption

common to all Christians, Since we are † encompassed with a cloud of most certain witnesses, we embrace this as a most sure thing without any doubt. And therefore in his Account of Abuses, he reckons that of the Communion in one kind ||: But lest these two men, though their learning

and credit be unquestionable, should be thought through their great temper and moderation, to have yielded

more in this cause than others of that Communion, I shall shew that the same has been done by others, who

cannot be suspected to have granted more than the meer force of Truth extorted from them; *Thomas Aquinas*

who was the first man that proposed that question to be disputed, *Whether it were lawful to take*

the Body of Christ without the Blood *? And who first tells us, That it was the

use of many Churches so to do †, though *Bonaventure* his contemporary, who

died the same year, mentions nothing of it; he in his Comment upon the Sixth of *St. John*,

where he says, *It was observed*, not in many but in some Churches, that for fear of effusion, the Priest alone Com-

municated of the Blood, and the rest of the Body ||, freely owns, that according

to the custom of the ancient Church, all persons as they communicated of the Body,

so they communicated also of the Blood *; and this he addes, is as yet also observed

in some Churches †. Which shews that this half-Communion was not univer-

sally brought into the *Latine Church* in the thirteenth

* Obliteratam quidem paullisper apud nos Occidentales, & ab usu promiscuo semotam suas ob causas, at non deletam omnino atq; extinctam. Ib.

† Ejusce rei cum nube quodam certissimorum testimonio septi sumas, & aliter opinatur amplectimur omni excluso dubio. Ib.

|| Id. Elench. abus.

* Utrum liceat sumere corpus Christi sine sanguine. Th. Aquin. Sum. pars 3 qu. 80. art. 12.

† Multarum Ecclesiarum usus in quibus populo communicanti datur corpus Christi sumendum, non autem sanguis. Ib.

|| Propter periculum effusionis in aliquibus Ecclesiis servatur ut solus sacerdos communicet sanguine, reliqui vero corpore. Id. in Johan. 6.

* Dicendum, quod secundum antiquae Ecclesiae consuetudinem, omnes sicut communicabant corpori, ita communicabant & sanguini. Ib.

† Quod etiam adhuc in aliquibus Ecclesiis servatur. Ib.

Century. *Salmeron* the Jesuit says, *We ingenuously and*

|| *Ingenui & aperti confitemur morem generalem extitisse communicandi etiam Laicos sub utraq; specie. Salmeron. Tract. 35.*

openly confess (which ingenuity it were to be wisht, Monsieur de Meaux had had) that it was the general custom to communicate the Laics under both species ||

*Cardinal Bona, upon this subject owns, * That it is certain that Clergymen every-where and Laics, men and women did anciently receive the holy Mysteries under both kinds, when they were present at the solemn Celebration of them: In this, says he, all, both Catholics and Sectaries agree, neither can any one deny it, who is endued with the least knowledge of the Ecclesiastical Affairs; for at all times, and in all places, from the first beginnings of the Church, even to the twelfth*

* *Certum quippe est omnes passim Clericos & Laicos viros & mulieres sub utraq; specie sacra mysteria antiquitus sumisse cum sole. ni eorum celebrationi aderant, — consentiunt omnes tam Catholici quam sctarii nec eam negare potest qui vel levissimâ rerum Ecclesiasticarum notitiâ imbutus sit, semper enim & Ubique; ab Ecclesia primordiis usq; ad seculum duodecimum sub specie panis & vini communicarunt fideles. Bona rer. Lyturg. l. 2. c. 18.*

Age, the faithful communicated under the Species of Bread and Wine. Nay, Bellarmine himself owns, that both Christ instituted under both species, and that the ancient Church ministred under both species; but the multitude increasing, this was found more and more inconvenient and so by degrees the custom of both kinds ceased †. But when did it cease? not

† *Nam Christus instituit quidem sub duplici specie Ecclesia autem vetus ministrabat sub duplici specie, crescente autem multitudine magis & magis apparuit incommodum & sic paulatim desuit usus sub utraq; Bellarm. l. 4. c. 4. de Euch.*

so soon as Christians grew very numerous, for that they were long before this was practiced, in the most flourishing Ages of Christianity, but after the new Doctrine of Transubstantiation made them grow superstitious, and afraid to spill that liquor, which they were taught to believe, was the very substantial and natural Blood of Christ. It is plain from Thomas Aquinas that it was not wholly ceased in the thirteenth Century, and Valentia owns || that it was but a little before the Council of Constance. It was not so much by the command of the Bishops, as by the practice and use of the people; it was first disused, says Costor, in his Enchiridion, where he owns that in the

|| *De legit. usu Euch. c. 10.*

the time of Cyprian the people received both species †. But when the Bishops took advantage of that superstition they had taught the people, and made this new Custom of theirs a Law of the Church; yet in that very Council which first commanded the Communion in one kind, *It was owned that it used to be received of the Faithful in both, in the Primitive Church* ||, but to prevent some scandals and dangers, which the Primitive Church it seems never thought of, nor took care to avoid, as the people themselves now did, *the Council declares this custom to be fitly brought in, and so decrees it to be observed* under the penalty of Excommunication. The Council of Trent also acknowledges, though as sparingly as may be, that *in the beginnings of Christian Religion, the use of both kinds was not infrequent or unusual* *; why truly, that which was constant was not infrequent, but in the progress of time, 'twas a pretty long progress from the beginning of Christianity to the Thirteenth Century, *that custom being very widely chang'd, for great and just causes*, such as the Lay-mens dipping their Beards in the Wine, when in the Primitive times, I suppose, they had no Beards, *it approved the custom of Communicating in one kind*, though contrary to the custom of the whole Primitive Church for above a thousand years; who must yet have had the same reasons to have done it, if they had been such great and just ones; for there can be no other reason given now, but what would have been as good five hundred or a thousand years before; but they having altered the Doctrine of the Primitive Church; this was a just reason to alter the practice. I might adde several other confessions of

* Hæc diligenter notandum alterius speciei Communionem non tam Episcoporum mandato quam populi usu & facto introductam. p. 415.

† Quia sub, i. e. Cypriani tempore populus utraq; speciem sumebat. lb. p. 421.

|| Licet in primitivâ Ecclesiâ hujusmodi Sacramentum recipereur à fidelibus sub utraq; specie, tamen hæc consuetudo ad evitandum aliqua pericula & scandala, est rationabiliter introducta. Concil. Constant. Sess. 13.

* Licet ab initio Christiana Religionis non infrequens utriusq; speciei usus fuisset, tamen progressu temporis, latissime jam mutata illâ consuetudine de gravibus & iustis causis adducta, hanc consuetudinem sub alterâ specie communicandi approbavit. Sess. 5. Canone 2. de Doctr.

their own learned men, for the Primitive Practice of Communion in both kinds, as *Albaspinaeus, de la Cenda*, and many others, but it might be tedious to my Reader as well as my self; I will conclude with one whom Monsieur *de Meaux* is very well acquainted with, and whom he knows to be as great a Master in Antiquity and all Learning, as any the *French Church* now has; and I will beg leave to put the same words to Monsieur *de*

† *Negabitne hunc Eucharisticæ sub utraq; specie Communionis usum Apostolis temporibus fuisse? Multisq; inde sæculis apud Ecclesiam perseverasse? Atqui hoc negare vel inficiari non potest, nisi vel in ultimâ indoctrinam, vel certè in primâ imprudentiam hominum classè cæseri velit. Petav. de pænit. pub. c. 5.*

Meaux, that he does to Monsieur *Arnaud*, *Will any one deny this use of the Eucharistic Communion to have been in both kinds, in the times of the Apostles? And that it continued in the Church many Ages after? No man can deny or question this, unless he be willing to be reckoned either in the last rank of unlearned, or in the first of imprudent men.*

And now having given so full a proof that the Communion in both kinds, was the Practice of the Primitive Church, which I have done so largely, because Monsieur *de Meaux* has the face to deny this, and to attempt to prove the contrary; it will be very strange if after so many Affirmative Evidences, who all unanimously and positively declare that the Communion was always in both kinds, there should be any Negative Testimonies produced to the contrary, who shall fully contradict these, and depose that it was very often the custom of the Church to Communicate but in one. Monsieur *de Meaux* has made it his business to do this, and brings several instances out of Antiquity to shew, that the Communion was very frequently given in the Primitive Church but in one kind, as in the *Communion of the Sick*, *Communion of Infants*, *Domestic Communion*, and which, as he tells us, is very surprizing, the *Public Communion in the Church*. If he can but make out one of these customs, to wit, the latter, that of *Public Communion in the*

the Church; it will be much more considerable than all his other; for if they should prove true, namely, that in particular and extraordinary cases of necessity, to which we know all positive precepts are to give way; the Communion was given but in one kind to those who were incapable to receive both, as to sick Persons and Children, or that in times of Persecution Christians did carry home onely the Bread with them, that so they might eat it in private, when they could not so conveniently carry home the Wine; What will this signifie to the justifying the Constant and Public Communions in one kind, when there are no such particular or extraordinary reasons for it, and the establishing this by a Law, as a standing and necessary Practice to be observed by the whole Church? The doing this, is as if the *Jews*, because whilst they were in the Wilderness they could not so well observe the Precept of Circumcision, and so were at that time for a particular reason excused from it, should ever after have omitted it as unnecessary, and have thought fit at last to forbid it by a Law of their *Sanhedrim*: This sure had been making too bold with a positive Precept, although there might be a particular case or instance wherein it was not so exactly to be observed: Every Christian is obliged to have and to read the Word of God, notwithstanding that there may be instances of some who are Dumb or Blind, who are incapable and so excused from those otherwise necessary duties, as the Sick and the Captives, and the Deaf are, from coming to Public Prayers and Public Worship; and where there are the like particular exceptions, and as particular reasons for not receiving the Sacrament in both kinds, as in the Sick, and Infants, who cannot swallow the Bread, the *Abstemii*, who naturally abhor Wine and the like, there without any derogating to the general Law of Christ, they may be dispensed withal by virtue of that necessity, which takes away the obligation of

all positive Laws; but it will not at all follow from hence, that the Law does not oblige in all other cases. If Monsieur de Meaux therefore could prove, as he offers to do, but upon what false, or at least dubious grounds, I shall consider by and by, that the Sick and Infants who could not swallow the Bread did receive onely the Wine; and that in the times of Persecution when they could not come so often to the public Communion, that they communicated at home onely of that Bread which they could carry away and keep safely by them, when they could not so well either keep or carry away the Wine; this will by no means justify the single Communion to all persons, and at all other times, when there is no such particular necessity or extraordinary reason for it: Though they might in those cases hope for the benefit of the Sacrament, and not doubt but that God would bestow it upon them, though they received but in one kind, when they could not receive both, yet there is not the same reason to expect it at other times when we may, and so are obliged to both; as the Jews whilst in the Wilderness might hope to enjoy all the benefits of Circumcision, and being in Covenant with God, though they did not then observe the Law and Institution of that Sacrament, but this they could not expect, but would certainly have forfeited, if they did not punctually observe it afterwards as it was commanded them.

And as for the two instances he brings of Public Communion in the Church in one kind, as on *Good-Friday* in the *Latine Church*, and all *Lent* in the *Mass of the Pre-sanctified*, in the *Greek*, were those true, as I shall shew they are not, but that both Species were used in both those Communions, yet they being such Communions as were particular to those days, and remarkably different from the Communions at all other times of the year, would plainly prove, that the ordinary and usual Communions upon all other other days, and at all other times,

times, were constantly in both kinds in the *Latine* and *Greek Church*: If they were not, why are these pickt out by him as *single Instances* of Communion in one kind? By this he plainly acknowledges, that these differed from the *stated* and *constant Communion*s, and so confesses that *those* were in both kinds: And though he ventures to say, that in the ordinary Office the Church received either both species, or one onely; yet this is so wholly without any shadow of proof, that I wonder he would expose the credit of his learning, or his honesty upon so notorious a falsehood, that has not the least Fig-leave to cover its shame; for as to the decrees of Pope *Leo* and *Gelasius*, against Communicating in one kind, to make these an Argument for it, is a piece of such refined art and skill, as no body but *de Meaux* could have found out or made use of; but because the strength of his Book lies upon the truth of these Instances of his, though I think that be already shaken, yet I shall take it down to the very foundation, and shew how weak that is, and how unable to bear what he would build upon it.

The first Custom he alledges of Communion in one kind, is *that of the Sick*; the two examples he gives of this, are *Serapion* and *St. Ambrose*, neither of which are sufficient to his purpose; As to the first, we have the account of it in an Epistle of *St. Dennis of Alexandria*, in the History of *Eusebius* *: He was in the state of Penance, having *lapsed* in a former persecution, and at his death desired the Eucharist to be given as a token of Peace and Communion with the Church; which was a favour thought fit to be then granted to Penitents; to this purpose he sent for the Priest, but he being sick, and it being in the night-time, upon consideration of his extremity and nearness to death, for he had lain three days speechless and senseless before he came to himself, and had desired this; the Priest, rather than he should want this comfort, sent him by the young man who came to him,

Communion of Sick.

* L. 6. c. 44.

† Βραχὺ τῆς εὐχαριστίας ἐπίδου-
κω τῷ παιδαρίῳ, ὡς ἐρεῖται κα-
λένται, καὶ τῷ πρεσβυτέρῳ καὶ τῷ
σεμνῷ ἐπιτάξαι. lb.

a small parcel of the Eucharist, bidding him moisten it, and so put it into the mouth of the old man; which he did, and so he immediately gave up the Ghost: Now

† P. 11. here, says de Meaux†, although it appears from this relation, that the Priest sent onely to his Penitent that part of the Sacrament which was solid, in that he ordained onely the young man whom he sent, to moisten it in some liquor before he gave it to the sick person; yet the good old man never complained that any thing was wanting. But how does it appear from this relation that he sent onely the Bread, or what was solid; does *εὐχαριστίας*, a little of the Sacrament, which is the thing he is said to send, signifie onely Bread or the solid part? or does it not rather signifie a little of both the Species which make the Sacrament; as it plainly does in *Justin Martyr*, who speaking of that Sacramental Food under both kinds, says, this

|| Apolog. 2. φησὶ ἐστὶν καλεῖται ὑπὸς ἡμᾶς ἡ εὐχαριστία ||; And why might not he give him a little Wine as well as a little Bread? and why may we not suppose, that the liquor he was to moisten the Bread in was the Wine? And not as *Valesius*, without any grounds, puts in his Translation Water: I believe it is a thing strange and unheard of in Antiquity, to mix the Eucharistic Bread with meer Water, and so take it infused in Water without any Wine: Monsieur de Meaux who says the Custom of mixing the two species together, was not in use till after-Ages (not in public I own, but in private it might) will be more hard put to it to shew the custom of mixing the Species of Bread with Water; and this was so mixt with some liquor, that it was rather fluid than solid, and so was said

* Ἐνέχετο to be infused or poured into his mouth*. That the Wine τῷ σεμνῷ lb. was used to be carried to the sick as well as the Bread, is plain from *Justin Martyr*, if those who were absent from the Public Communion, were, as it is probable, the sick, for to them the Deacons carried the very same that they gave

gave to those that were present, without any manner of difference †, as is plain from that fore-quoted place in his second Apology. And St. Hierom relates of Exuperius, Bishop of Tholouse, that he carried the Body of our Lord in a Basket, and the Bloud in a Vessel of Glas ‖, after he had sold the rich Utensils and Plate of the Church to relieve the Poor and redeem Captives: And the Council of Tours thought the Wine so necessary as well as the Bread, that it commands, *that the Bread be always dipped in the Cup, that so the Priest may truly say the Body and Blood of our Lord Jesus Christ avail unto thee for the remission of Sins, and to eternal Life.* * This Cassander * produces as a demonstration that the Communion of the Sick used to be in both kinds; and the reason which is there given for this, is so considerable, that it plainly shews that both Species were necessary to make it a true Sacrament, and that neither the Body and Bloud of Christ, nor the vertue and benefit of them could be given without both: and this forces de Meaux to confess †, after all his shifts and artifices, that in effect, it is true that in some sense, to be able to call it the Body and the Bloud, the two Species must be given. And further, from hence also the whole Doctrine of Transubstantiation and Concomitancy grounded upon it, whereby they suppose the Body and Bloud of Christ to be in either of the Species, is wholly overthrown and destroyed; but this by the by: as to Serapion, it is strange that the Priest should not rather have sent him the Wine alone, if he had intended him but one Species, that being more fit to be received, and more proper to enter the parcht throat of an agonizing man, as

† Διδοσκον τινες τῶν πατρῶν
 ἵνα μεταλαβείν ἀπὸ τοῦ εὐχαριστου-
 10 αῖς καὶ οἶνου καὶ ὁδοῦ. ὁ καὶ τοῖς ὑ-
 παρίσταντος ἀποκριθεὶς. Justin Mar-
 tyr. Apolog. 2.

‖ Qui corpus Domini canistris vi-
 minis, sanguinem portat in vitro.
 Ep. ad Rustic. Monach.

* Ego sane demonstrare possum et-
 iam infirmis plenum corporis & san-
 guinis Sacramentum dispensatum, cer-
 te in promptu est Capitulum Taro-
 nensis Concilii quod ab Ivone, Rigi-
 none & Burchardo adducitur, quaj-
 betur ut Eucharistia que in viaticum
 est visâ excedentium reservatur intin-
 ctâ sit in Calicem Dñi. ut Presbyter
 veraciter possit dicere, Corpus &
 sanguis Dñi. nostri Jesu Christi profit
 tibi in vitam æternam. Cassand.
 Dialog. apud Calixt. p. 5.

† P. 52.

de

|| *Concil. Carthag. 4. To-*
led. 11.

* *Paschal, 2. Urban. 2.*

de Meaux speaks, then the Bread, however moistened, and therefore it was provided both by the Cannons of some Councils || and the Decrees of some Popes *, that in cases of extraordinary necessity (which dispence with positive Precepts) the sick and dying who could not swallow the Bread, might Communicate onely with the Wine; but to give them onely Bread as *de Meaux* would have it in both his Instances of *Serapion* and *St. Ambrose*, who were both a dying, and not to give them the more proper Species of Wine, was very strange, if they had designed them but one onely Species without the other: But I pass to consider *St. Ambrose* by it self, *Paulinus* who wrote his Life, relates this of his Death, That *Honoratus Bishop* of *Vercells*, being to visit him in the night whilst he was at his repose, he heard this Voice three times, Rise, stay not, he is a dying: He went down and gave him the Body of our Lord, and the Saint had no sooner received it, but he gave up the Ghost. So that it seems he died and received onely one kind; but who can help that, if he did, if he died before he could receive the other, as it is probable from the History he did: If the *Roman* Priests did like *Honoratus* give onely the Bread to those, who when they have received it die before they can take the Cup; this would be a very justifiable excuse, and needs no great Authority to defend it; but if they will undertake to prove that *St. Ambrose* had time enough to have received the Cup as well as the Bread before he died, which they must meerly by supposing some thing more than is in the History; then by the very same way I will prove that he did receive the Cup, and that that by a Syneckdoche is to be understood as well as the Bread, by the Body of Christ which he is there said to receive: And I am sure I have a better argument for this than they can have against it, or than these two Instances of *Serapion* and *St. Ambrose* are for the custom of Communicating the Sick in one kind,

kind, and that is a full proof of a contrary custom for their Communicating in both: I confess I cannot produce any very ancient testimonies for this, because in the first Ages the faithful who used to receive the Communion very frequently in public, it being in its self and its own nature a true part of public Worship, did seldom or never take it upon their Death beds in private †; and therefore they who give us an account of the death of several very pious and devout Christians, as *Athanasius* of St. Antony, *Gregory Nazianzen* of *Athanasius*, of his own Father, and of his Sister *Gorgonia*, yet they never mention any thing of their receiving the Sacrament at their deaths; no more does *Eusebius* || in his History of the Death of *Helena*, the most zealous Mother of *Constantine*: but so soon as Christians came to receive the Sacrament as the most comfortable *Viaticum* at their deaths, which was not till after-Ages, then by whatever instances it appears that they received it at all, it appears also, that they received it in both kinds; and it is plain, that among the numerous examples of this nature, which are to be found in *Bede* and *Surius*, and the Writers of the Saints Lives, there is not one to be produced to the contrary; else no doubt the learned Bishop of *Meaux*, who picks up every thing that seems to make for his purpose, and who was fain to content himself with those two insignificant ones of *Serapion* and St. *Ambrose*, would not have omitted them. I shall mention some few in opposition to those two of his, of those who according to St. *Austine's* advice, * *When they were sick, did partake both of the Body and of the Bloud of Christ*, contrary to what they would have *Paulinus* report of St.

Ambrose to St. *Austine* himself, that he did onely receive the Body: And the first shall be that of *Valentinus* of *Pavia*, in the fifth Century, † *who before his death took with*

manibus accepit corporis & sanguinis Domini Sacramentum. *Surius* August. 4.

K

his

† *Vide Dallam de Cult. l. 4. c. 3.*

|| *De vita Constant. l. 3. c. 46.*

* *Quoties aliqua infirmitas supervenerit, Corpus & sanguinem Christi ille qui aegrotat, accipias.* Sermo. 215 de Tempore.

† *Ante obitum propriis*

his own hands the Sacrament of the Body and Blood of Christ. The second, that of Elpidius, as it is in the next Century

|| Ἀλλὰ τοὺς περισχελασμένους,
καὶ αὐτοὺς ἐν ἰώσῃ αὐτῶν διαπέ-
κῃ σώματι καὶ αἵματι μετέλα-
βε, αὐτὸς τῇ εὐχῇ ἀπμινύων τὴν
δύναμιν παρέδωκε. Gregorii Di-
alog. 616. εἰβ. τετυρτ. καὶ ἰδ.

reported by Gregory the Great ||, That calling his Brethren, and standing in the midst of them, he took the Body and the Blood of the Lord, and continuing in prayer, gave up the Ghost: And he mentions this no less then of three others in

the same Dialogues, and in his Office for Visiting the

* Deinde communicet eum corpore
& sanguine Domini. Gregor. Sa-
cram. Visit. infirm.

Christ. In the

† Sacrosancto Corporis & sangui-
nis Domini Viatico confirmatus obiit.
Alcuin in vit. Vedaft.

same Age the Writer of St. Vedaftus his Life, says, † He died, being confirmed with the most sacred Viaticum of the Body and Blood of Christ. And the same al-

so of Richarius, very near in the same words; Isidore, the

|| Corpus & sanguinem Domini
eum profundo gemitu suscepit. Re-
demptus de obit. Isidor.

famous Bishop of Sevil, Received with a profound sigh the Body and Blood of the Lord, and died presently after ||: And

to go down no lower than the next Age, Bede then re-
ports of Ceadda, a British Bishop, That he fortified his

* Obicum suum Dominici Corporis
& sanguinis perceptione septimo ante
mortem die munivit. Bed. Hist.
Angl. l. 4.

departure with the perception of the Body and Blood of our Lord seven days before*.

† Acceptis à me Sacramentis sa-
lutaribus Dominici Corporis & San-
guinis. Id. in vit. Cuthberti.

And the same of St. Cuthbert, Who re-
ceived from him the most wholesome Sacra-

ments of Christ's Body and Blood †. And thus did that glorious Prince Charles

the Great, make his pious exit, Commanding his most
familiar Priest Hiltibald, to come unto
him and give him the Sacraments of the
Lord's Body and Blood ||. And the same
universal Custom and Practice I might
bring down to all those other Ages that
succeed, till a new Doctrine of the Sacrament brought in
a new Practice by degrees; but I cannot omit one in the
Eleventh

|| Fuisse familiarissimum Pontifi-
cem suum Hiltibaldum venire ad se ut
ei Sacramenta Dominici Corporis &
Sanguinis tribueret. Eginhard vit.
Caroli Mag.

Eleventh Age, though it has a Legendary Miracle joyned with it; 'tis an account *Damianus* * gives of a Priest, *Who had carried the Eucharist to a sick person, and by negligence brought back, and left in the Cup a little of the Bloud of the Lord*: So that it is plain, notwithstanding the fear either of keeping or spilling, they carried the Wine with them to the sick as well as the Bread, and Communicated them with both: And now if we adde to these the Decree of Pope *Paschal* the Second, forbidding to mix the Sacramental Elements, but to give them seperately and distinctly, unless to *young Children* and to the *Sick* (which exception makes it unquestionable, that both were then given to the Sick) and the fore-mentioned Canon of the Council of *Tours*, which is in *Burchard*, *Ivo*, and *Regino*, commanding the Bread to be dipt in the Wine, that the Priest may truely say to the sick, *The Body and Bloud of Christ be profitable to thee*; these being all laid together, make it clear beyond all contradiction, that the *Communion of the Sick* was not, as *de Meaux* pretends, in one kind, but in both: and as a parting blow upon this point, I shall onely offer that observation of their own learned *Menardus* †, from an ancient *Mass*, in his Notes upon the *Sacramentary* of *St. Gregory*, that in case the sick person was in a condition to receive the Elements separately, then this form was used, *The Body of our Lord Jesus Christ keep thee to eternal Life*; *The Bloud of our Lord Jesus Christ preserve thee to eternal Life*; which, says he, shews a *distinct Sumption*: If he was in such weakness and extremity as to have them given mixt, then it was said, *The Body and Bloud of our Lord Jesus Christ preserve thy Soul to*

* *Presbyterum quendam Cumane Ecclesie Eucharistiam detulisse egrotum, illum mox cum in Ecclesiam rediens aliquantulum Domini sanguinis comperisset remansisse in calice* — *Petri Damian. Opusc.*

† *Cum communicat infirmus quem vis morbi non ad tantam virium imbecillitatem adduxit dicitur utraq; forma Corpus Domini nostri Jesu Christi custodiat te in vitam eternam, sanguis Domini nostri Jesu Christi redimat te in vitam eternam, que distinctam sumptionem indicant; at dum communicat infirmus qui ingravari ceperit, unica tantum formula recitatur in hunc modum Corpus & Sanguis Domini nostri Jesu Christi custodiat animam tuam in vitam eternam.* Menard. notz in Greg. Sacram. p. 379, 380.

Eternal Life : which as well shews a Sumption of both the Elements, though in a different manner, according to the different state of the sick person.

*Communion of
Infants.*

The Communion of Infants is the next custom alledged by this Author ; it was a very ancient, and almost universal practice of the Church, to give the Eucharist to little Children as soon as they were Baptized, thinking it to be as necessary to their Salvation as Baptism, and that they were as capable of the one as the other ; and therefore the Council of *Trent*, which has condemned all those who say the Eucharist is necessary for Infants, has herein determined against the general sense and practice of the Church, and put no less men than *St. Austin* and *Innocent*, a Pope of their own, notwithstanding his *Infallibility*, who were notoriously of this Opinion, under an *Anathema* ; which, how they can reconcile with their other principles of following *Tradition*, and of the Churches *Infallibility* in all Ages, I shall leave to them to consider and make out if they can : But as to our present question, when the Communion was thus given to Infants, I utterly deny that it was onely in one kind ; I cannot indeed produce so many proofs that it was in both, as in the Sick, because there was not so much occasion in any History to make mention of the one as the other ; but that which was the very ground and foundation of this Practice of Communicating Infants, and the reason why they thought it necessary to their Salvation, namely, those words of our Saviour, *John 6. 53. Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you* : these do suppose an equal necessity to drink the Bloud as to eat the Flesh, and to do both as well as one : And hence *St. Austine* who denys, as he says, all Catholics do with him, *That Infants can have Life without partaking of the Eucharist*, expresses it in such words as suppose plainly their partaking of both kinds,

viz.

viz. * *Their distinct eating the flesh and drinking the blood of Christ*; as other

Authors also do, who mention this very thing in relation to Infants†; and Pope Paschal the Second, who in the eleventh Century, allows the mixing the two species for Infants, by this means

appoints them to take both, and supposes it an original custom to do so; and if we had nothing else, yet the remaining custom in the *Greek and Eastern*, and in all Churches that still continue the Communion of Infants, to Communicate them in both kinds, is as full an evidence of this as can be expected: And *de Meaux* has not been able to offer any one example to the contrary, but that poor one out of *St. Cyprian*, which if it proves any thing, it proves that the whole Christian Assembly received onely the Cup in their public and solemn Meetings, as well as the Infant he mentions; which he is not so hardy as to venture to say, nor dare any one that understands any thing of *St. Cyprian's* time; but the Story he would improve to his purpose is this: || A Child who had been carried by its Nurse to an Idol Temple, and had there tasted of a little Bread and Wine that was Sacrificed, this was afterwards brought by its Mother, who knew nothing of this matter, to the Christian Assembly, and there it discovered the strange misfortune had befallen to it; *For all the time of the Prayers it was in great trouble and uneasiness, it cried and tost and was impatient, as if it had been in a fit and an agony, and seemed to confess that by its actions, which it could not by words; thus it continued whilst the Solemn Offices were performed, and towards the end of them, when the Deacon bringing the Cup about to all the rest, at last came to that, it turned away its face and kept its lips close, and would not receive it, but the Deacon poured in a little into its mouth against its will, which it quickly brought up again, not being able to re-*

* *Parvulus sine cibo carnis Christi & sanguine potu vitam non habituros — sine participatione corporis & sanguinis Domini.* Ep. 106.

† *Non cibatis carne neq; potatis sanguine Christi Hipog. l. 5. Corporis Domini edulio ac sanguinis haustu satiatos.* Liber Cath. magni de Imag. c. 27.

|| *Cyprian de Lapsis. p. 132. Edit Oxon.*

tain what was so holy and sacred in its impure and polluted stomach: This was a miraculous and extraordinary warning to others not to partake with any part of the Idol Worship or Offerings, which they were in that time greatly tempted to; and for this purpose St. Cyprian relates the thing of his own knowledge, he being an eye-Witness of it: But Monsieur de Meaux would have this serve to shew, that the Child had the Cup onely given to it, there being no mention of the Bread, and therefore that it received but in one kind, and consequently that it was the custom for Infants to receive but in one kind in St. Cyprian's time; if so, then it was the custom also for all Christians in their Religious Assemblies to receive onely in one kind; for St. Cyprian mentions nothing at all of the Bread in this place given to the rest, any more than to the Child; and if de Meaux or any one that pretends to any thing of Learning, will assert this, That in St. Cyprian's time Christians in the public Communion received but one Species, and that this Species was that of Wine; I'll willingly give them this instance of the Child, and take them up upon the other, where I am sure I have all the learned men that ever read St. Cyprian, or understand any thing of Antiquity, on my side: But why does not St. Cyprian mention any thing of the Bread, if that were then given to the Child or others? Because he had no reason to do it in this short relation, which was not to give an account of all that was then done by the Christians in their Religious Offices, but onely of this accident which happened to the Child at that time, it being his business in that Discourse to deter men from joyning in the Pagan Idolatry, from the terrible Judgements of God upon several who had done this; and after this remarkable instance of the

* Sacrificio
à sacerdote ce-
lebrato, partem
cum ceteris au-
sus est latenter accipere, sanctum Domini edere & contrahere non potuit, cintram ferre se apertis
manibus invenit. Cyp. lb. de Lapf.

Child, he relates another of a man who had received the Bread in the Sacrament * (so that they received that, it

seems,

seems, as well as the Wine) which was as miraculously turned into Ashes. But why was not the Child as much disturbed at the receiving the Bread, if that was given it, as at the receiving the Wine? Why so it was, during the whole time of being there at the Prayers, and at the whole Solemnity it was under the same trouble, agitation, and discomfort, but most remarkably at the end and conclusion of all when it had taken the whole Sacrament.

If the other Christians received the other part of the Sacrament, though it be not mentioned, so might this child; and as, I think, none will from hence attempt to shew that all Christians were then deprived of the Bread, so it is plain, they all had the Cup, and that the Children as well as the Adult, did then partake of both, appears from the same Treatise of St. Cyprian de *Lapsis*, where he represents the Children who were thus carried to partake of the Idol Offerings, as blaming their Parents for it, and making this Vindication for them-

selves, † *We have not left the Meat nor the Cup of the Lord, nor gone of our selves to the profane Banquets, but anothers perfidiousness has destroyed us.* So that they were then to partake not onely of the Cup, but of the Meat of the Lord.

† *Nos nihil secimus ut de illicito cibo & poculo Domini ad profana contagia sponte properavimus — Perdidit nos aliena perfidia.* Cyprianus de *Lapsis*.

Monsieur de Meaux was in a great streight sure for some other instances of the Communion of Children in one kind, when he brings in || the School-Boys at Constantinople; who according to *Evagrius* *, had the remainders of the Bread that was left at the Communion given to them; which custom he finds also in a French Council †; Were these Boys true Communicants for all that? † *Mascon.*

were not the Elements given them, as they were sometimes to the Poor, who were not present at the Office, meerly that they might consume them, that so they might not be undecently kept or carried away? As for the same reason it was the custom to burn them in the

Church:

|| P. 91, 92;
* Hig. l. 4.

|| *Hefych.* in
Levit. l. 2. c.
8.

P. 54.

Church of *Hierusalem* ||, and as it is now with us in the Church of *England*, for the Communicants to eat them before they go out of the Church: If we should have some remainders of consecrated Bread which we might call *the particles of Christ's Body*, as *Evagrius* there does, would the eating of them be an argument that we had a custom to Communicate in one kind; and yet *Monfieur de Meaux's* Wit and Eloquence must be laid out on such ridiculous things as these, to shew what *Customs there remain in History in testimony against the Protestants, and how the Communion of some Infants under the sole Species of Wine, and some under that of Bread, is a clear conviction of their error.* It would be to little other purpose, but to tire my self and my Reader to follow that great man through all his little Arguments and Authorities of this Nature, and especially into the dark and blind paths of later Ages, when Superstition and Ignorance lead men out of the way, both of Scripture and Antiquity, *which are the good old Paths* that we are resolved to walk in. His *French* Answerers, I hear, have pursued him through all these, and driven him out of every private skulking-hole he would make to himself: I am rather for meeting him in the open Field, and for engaging his main strength, and most considerable arguments and objections; and I seriously profess, though I never met with any Book written so shrewdly and cunningly, with so much Art and Eloquence, upon a subject that I thought could hardly bear it, though it stood in need of it above any other; yet there is not any thing of strength in it, that I have not fairly considered, and I hope fully answered.

*Of Domestic
Communion.*

The third Custom is the *Domestic Communion*, when after the Christians had received the Sacrament in their publick Meetings, they carried it also home with them to receive it alone in their private Houses; this must be allowed also to be very ancient, being mentioned both
by

by *Tertullian* * and *St. Cyprian* †, and the reason of it was, that in those times of Persecution when they could not come so frequently to the public Communion, and yet stood in need of the greatest aids and supports, they might not want the benefit and comfort of what was so precious to them; but though there might be great zeal and piety in this practice, yet I cannot wholly excuse it from superstition, nor think it to be any thing less than an abuse of the Sacrament; and the same opinion the Church quickly had of it, and therefore universally forbid it ||: and as *Petavius* says, * *It would be now a very punishable action, and accounted a great profanation of the Sacrament.* However angry *Montieur de Meaux* is with the Protestants for calling it so †, undoubtedly the Eucharist was not intended by our Saviour for any such *private* use, but to be a *public* part of Christian Worship, and a solemn *Commemoration* of his Death and Passion: And I know not how to call this a true or perfect Communion, unless as it was a part of the same Communion that was in the Church; as the sending a person part of the entertainment at a common Feast or Banquet, is a making him partaker of the same Feast, though he be not present at the Table, but eats it by himself; however, let it be allowed to be never so true a Communion, yet I know no advantage that can be made of it, to the purpose of Communion in one kind, unless it can be made appear, that after the Faithful had communicated of both kinds in the Church, that they onely reserved and carried home one Species to be received in their private Houses: How improbable is this, if it be granted that they received both in public, which is not denied; why should not they be as desirous to partake of both at home, as they were in the Church? Upon what account, as *de Meaux* says, || *should they refuse them both? And believe that the*

* *Acceptio corporis Domini & Reservato de orat. Cap. ult.*

Nesciat maritus quid secreti ante omnem cibum gesserit. Ad Uxor. l. 3.

† *Cum quedam arcam suam, in qua Domini sanctum fuit. De Lap.*

|| *Concil. Casar Augustan.*

* *De penit. publ. l. 1. c. 7.*

† *P. 105.*

|| *P. 114.*

the sacred Body with which they trusted them, was more precious than the Bloud? He is forced to own, That the Bloud was not refused to the Faithful to carry with them, when they required it *. And why they should not desire that as well as the other, I cannot imagine; the onely argument he has against it, is that they could not keep it any long time: But could not they keep it so long as till the next publick Communion? could they not conserve the Wine in little Vessels to that purpose, as well as the Bread? Does Nature it self, as he pretends, more oppose the one than the other? when we find by experience that Wine will keep much longer without corruption than Bread; What a vain cavil is it therefore, which begins and runs through his whole Book, to make us believe, that the Christians so often communicated under the Species of Bread alone, because the Species of Wine could not be either so long or so easily reserved, being too subject to alteration; and Jesus Christ would not that any thing should appear to the sense in this Mystery of Faith, contrary to the ordinary course of Nature †. But it is matter of fact we have now to do with, and that must be made out, not by slight surmises, but by good testimony; and whether the Christians when this custom of Domestic Communion was in use among them, did not reserve and carry home both kinds, the Wine as well as the Bread, let us now examine: Monsieur de Meaux has not one Authority that proves any thing more, than that they used to reserve the Sacrament or Body of Christ, which by a Synecdoche is a common phrase in Ecclesiastical Writers for the whole Eucharist, and is used by Tertullian and St. Cyprian, where the two Species were unquestionably used, as in the Public Communion; St. Basil who speaks of the Communion of Hermits, and who is produced as an evidence by de Meaux, that they communicated in the Deserts, advises them expressly to partake of the Body and of the Bloud of Christ ||; and when those Solitaries had

* P. 113.

† P. 9.

|| Τὸ κοινῶς
 τοῦ ὁμίου ἐκ-
 του καὶ μεταλαμ-
 βάνει τὴν αἶμα
 τοῦ κυρίου καὶ
 τὴν χεῖρα
 κυρίου καὶ πινει
 αὐτόν. Basil. Ep.
 280.

had.

had the Communion brought to them, that it was in both kinds, appears from their own Cardinal *Bona**, in the relation of *Zozimus*, an *Abbot* of a Monastery, *his carrying in a Vessel a portion of the sacred Body and Bloud of Christ*, to one *Mary of Egypt*, who had lived forty seven years in the *Wilderness*. That those who communicated at home had both kinds sent to them, appears evidently from *Justin Martyr*†, and *de Meaux* owns from him, *That the two species 'tis true, were carried ||; but this, says he, was presently after they had been consecrated*. Not till the Public Communion was over, and then also the Faithful carried away what they reserved; *but it does not appear that they kept them*; nor does it appear to the contrary, but they might have kept them if they had pleased.

* *Rerum Lp-
targ. l. 2. c. 13.*

† *Apolog. 2.
|| P. 112.*

He who wrote the Life of *St. Basil*, by the name of *Amphilochius*, reports the story of a *Jew*, who being got secretly among the Christians at the time of Communion, communicated with them, and took the Sacrament first of the Body, and then of the Bloud; and then took and carried away with him* some part of each of the Elements, and shewed them to his Wife, to confirm the truth of what he had done. Monsieur *de Meaux* has made no objection to the credit of this Writer; and no doubt had it not been usual for Christians to carry away both the Elements, the Writer of that Life, let him be who he will, had not told so improbable a Story.

* Καὶ ἐκ τῶν ἐκείνων φιλίᾳ
αἱ λείψανα ἀπὸ τῶν ἐν τῷ οἴκῳ
αὐτοῦ ὑπέλαβεν τὴν συμβίον αὐτοῦ
συνεὶ καθίστανον τὴν λήξοντα.
Amphiloch. vit. Basil. c. 7.

Gregory Nazianzen † relates of his Sister *Gorgonia*, That what her hands had treasured up of the Anti-types of the precious Body or Bloud of Christ, that she mingled with her tears, and anointed her self withal. So that it seems her hands treasured up both the Species or Anti-types, as he calls them; and it is a mighty subtilty to say, She did not treasure them up both together, when she certainly treasured up both.

† *Orat. 11.*

But if we had no such instances as these, there are two such unanswerable Authorities against *de Meaux* his Opinion, That the faithful carried home only the Bread, and communicated but in one kind, as are enough to make him give up this part of the Cause, and those are the famous *Albaspinaeus*, Bishop of *Orleans*, and Cardinal *Baronius*, two men whose skill in Antiquity is enough to weigh down whatever can be said by *de Meaux*, or any other, and whose words will go farther in the Church of *Rome* than most mens; and they are both positive, that not onely the Bread, but that the Wine also was reserved and carried home by Christians in their Domestic Communion; Upon what account can they prove, says *Albaspinaeus* ||.

¶ Sed quo tandem pacto probare poterunt Laicis Eucharistiam sub specie panis domum portare licuisse, sub vini non licuisse. *Albaspin. Obser. var. 4. l. 1.*

* Hic Lector considera quam procul abhorreant à Patrum Traditione usque Ecclesie Catholice qui nostro tempore Heretici negant, affirmandam esse Sacratissimam Eucharistiam quam videmus non sub specie panis tantum sed sub specie vini olim consuevisse recondi. *Baron. Annal. an. 404. n. 32.*

||. that it was lawful for Laics to carry home the Eucharist under the Species of Bread, and not under the Species of Wine? Consider, says *Baronius* * to his Reader, how the Hereticks of our time differ from the Tradition of the Fathers, and the Custom of the Catholic Church, who deny that the Eucharist is to be reserved, when we see it used to be kept, not onely in the Species of Bread, but in the Species of Wine. And that he meant this of private reservation

as well as in the Church, he goes on further, to prove this keeping of both Species by the Authority of *Gregory the Great*, who gives an account in his Dialogues of one *Maximianus* a Monk, and others his Companions, who being in a great Storm and Tempest at Sea, and in great danger of their Lives, they took the Sacrament which they had carried with them, and in both kinds

received the Body and Bloud of their Redeemer †: But to this says *Monsieur de Meaux*, To shew the faithful had kept the two Species in their Vessel from *Rome* to

† Τὸ σῶμα καὶ αἷμα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μεταλαμβάνοντες. *Greg. Dialog. Græc. l. 3. c. 36.*

Constantinople, it ought before to have been certain that there

there was no Priest in this Vessel, or that Maximian, of whom St. Gregory speaks in this place, was none, though he was the Superiour of a Monastery. But Gregory speaks not a word of any Priest being there, and Maximian might be no Priest, though he were Superiour of a Monastery, for they and the Monks were often no Priests; but if a Priest had been there, it had been unlawful for him, according to the Principles of the Roman Church, to have Consecrated the Eucharist in such a Tempest, in an unconsecrated place, and at Sea; where according to *Cassander* ||, they are not permitted to use

Consecration, nor to have the full Mass, but onely what he calls the *Missa sicca*, and the *Missa Navalis*: and it is plain *Baronius*, with whose Authority I am now urging *de Meaux*, is of the mind that the faithful did carry the two Species in their Vessel, for he says so expressly in so many words*: There is no getting off the plain and evident Authority

of these two great men for receiving the Eucharist in both kinds; Monsieur *de Meaux*, though he *heaves* a little, yet cannot but *sink* under it, and it makes him confess, That these passages may very well prove that the Bloud was not refused to the faithful to carry with them, if they required it, but can never prove that they could keep it any long time, since that Nature it self opposes it. So that if Nature be not against keeping the Wine, Custom and Authority it seems are for it; and I dare say, that Nature will suffer the Wine to be kept as long as the Bread; however, they who are such friends to Miracles, and have them so ready at every turn, especially in the Sacrament, have no reason methinks to be so afraid of Nature.

Monsieur *de Meaux* passes next to the Public Communion in the Church; And if he can prove that to have been in one kind, he has gained his main point, however

|| *Liturgic. c. 34. Hæc Missa sicca, i. e. sine consecratione & communicatione, etiam navalis seu nautica dicitur, id quod in loco fluctuante & vacillante ut in mari & fluminibus, quibus in locis plenam missam celebrandam non putant. In libello ordinis Missæ secundum usum Romanæ Ecclesiæ.*

* *In Navi portus Navigantes Christi Corpus & Sanguinem.* Baron. *Annal. an. 404. n. 32.*

Of Public
Communion in
the Church.

unsuccessfully he has come off with the rest : though we see all his other pretences are too weak to be defended, and we have destroyed, I think, all his out-works, yet if he can but maintain this great fort, he saves the Capitol, and preserves the *Romish Cause* : He has used, I confess, all imaginable stratagems to do it, and has endeavoured to make up his want of *Strength*, with subtlety and *intrigue*. He will not pretend it was a constant custom to have the Public Communion in one kind, but that it was free for Christians to receive either both Species, or one only, in the Church it self, and in their solemn Assemblies ; and that they did this on some particular days and occasions, as in the *Latine Church* on *Good-Friday*, and almost all *Lent* in the *Greek*. Now though we have made it out, that the whole Catholic Church did generally in their Public Communions use both kinds, yet if they left it free to Christians to receive one or both as they pleased, or to receive sometimes both, and sometimes one, this if it can be proved, will shew that they thought Communion in one might be lawful and sufficient, and that it was not necessary to be in both : Let us therefore see what evidence there is for any such thing, for it looks very strangely, that the Church in all its *Lyturgies*, in all the accounts of celebrating the Communion, should always use both kinds to all that partook of the Sacrament, and yet leave it free to Christians to receive it in one if they pleased, and that on some few days they should give the same Sacrament in a quite different manner then they used at all other times ; this if it be true, must be very odd and unaccountable, and unless there be very full and evident proof of it, we may certainly conclude it to be false : What cloud of witnesses then does *de Meaux* bring to justify this, what names of credit and authority does he produce for it ? Why, not one, not so much as a single testimony against the universal suffrage of the whole Church, and of the most learned

learned of our Adversaries, who all agree in this truth; That the Public Communion was in both kinds for above a thousand years: Is there any one Writer in all the Ten, nay, Twelve Centuries, who plainly contradicts it? any one between the Apostles and *Thomas Aquinas*, who says, it was the Custom of the Catholic Church or any part of it, to Communicate onely in one kind? Nay; can *de Meaux* shew any particular persons, or any sort of Christians that ever were in the World before the thirteenth Age, that were against both kinds, and received onely in one, except the *Manichees*, a sort of vile and abominable Hereticks, who are the onely *Instances* in Antiquity for Communion in one kind: These men believing Christ not to have really shed his Blood, but onely in *phantasm* and *appearance*, would not take the Sacrament of his Bloud, and by the same reason neither should they have taken that of his Body; and thinking Wine not to be the Creature of God, the Father of Christ, but of the Devil, or some evil Principle or bad Spirit, and so calling it the *Gall of the Dragon*; they had a general abhorrence from it, and so would not receive it in the Sacrament: Pope *Leo* heard that several of these were at *Rome*, and that to cover their infidelity, and skulk more securely, they came to the public Assemblies, and wert present at the very Sacrament; but yet they did so order themselves at the Communion, that so they might the more safely hide themselves, and be undiscovered: They take with their unworthy mouth the Body of Christ, but they refused to drink his Blood; this he gave notice of to his Roman Congregation, that so these men might be made manifest to them by these marks and tokens, that their sacrilegious dissimulation being apprehended, they might be markt and discovered, and so expelled or ex-

Cum ad tegendam infidelitatem suam nostris audeant interesse mysteriis, ita in Sacramentorum Communionis se temperant, ut interdum tutius lateant ore indigno Christi Corpus accipiant, Sanguinem autem Redemptionis nostrae haurire omnino declinant, Quod ideo vestram volumus scire sanctitatem ut vobis huiusmodi homines & his manifestentur indicibus, & quorum deprehensa fuerit sacrilega simulatio, notati & proditi, a sanctorum societate sacerdotali auctoritate pellantur. Leo Sermo 4. de Quadrag.

communicated from the Society of the Faithful, by the Priestly Authority. Now how can all this, which shews plainly, that the Communion at Rome was in both kinds, be turned to the advantage of Communion in one; this requires the slight and the dexterity of Monsieur de Meaux, and 'tis one of the most artificial fetches that ever were; It is the onely argument which he has to prove that the Public Communion was not in both kinds; This remark upon the words of Pope Leo, and upon the Decree of Gelasius, which is much of the like nature; *This fraudulent design*, says he, *of the Manichees, could hardly be discovered, because Catholics themselves did not all of them Communicate under both Species.* But how knows he that? That is the question that is not to be begged, but proved; and 'tis a strange way of proving it by no other medium but onely supposing it; and that very groundlessly and unreasonably: Is this poor weak supposition to bear the weight of that bold assertion which contradicts all manner of Evidence and Authority, that the Public Communion in the Church was in one kind? If it had been so, and Catholics had not all of them Communicated under both Species, the *Manichees* would not have been discovered at all, for they would have done the same the Catholics did, and to all outward appearance been as good Catholics as they; they might have kept their Opinion and Heresie to themselves, and that it seems they intended to dissemble and keep private; but as to their *Practice* it would have been but the same with others, and so they could not have been found out or discovered by that; But it was taken notice of at the last, says de Meaux, that these Heretics did it out of affectation, insomuch that the holy Pope, St. Leo the Great, would that those who were known as such by this mark, should be expelled the Church. How does it appear that their affectation was taken notice of? or that they did it out of that? does Pope Leo say any thing of this? but onely points at their

their Practice without so much as intimating their *reason*; Was their *affellation* the mark by which the Pope would have them known? As *de Meaux* slyly, but not honestly, makes him speak, by putting those words of his, as relating to his own that went before, whereas in *Leo* they relate not to the doing it out of *affellation*, for he speaks not a word of that, but meerly to the *not drinking the Bloud*; This was the onely mark *by which they were known as such*; by these *indicia*, these *marks* and *tokens* of not drinking the Bloud, they were to be known, and discovered, and made *manifest*, according to the words of *St. Leo*, by their *visible Practice*, not by their *Opinion* or their *Affellation*; and for this they were to be expelled the Society of Christians, because they refused to drink the Bloud of our Redemption, without regard to their private or particular reasons, which *St. Leo* takes no notice of: These cunning and dissembling Heretics to cover their dissimulation and infidelity, and hide themselves the better, which was it seems their main end and design, might take the Cup, but yet not drink of it nor tast the least drop of Wine; and *for this cause there must have been time and a particular vigilance to discern these Heretics from amongst the Faithful*, and not because *there was a general liberty to receive one or both Species*; as *de Meaux* pretends, That *liberty* is a very strange thing which has no manner of evidence for it, which *Pope Leo* says nothing of, but the quite contrary, namely, that the Body and Bloud were both received in the Communion; and *which* if it had been allowed, as it would have bred infinite confusion in the Church, so the *Manichees* might have made use of it to their wicked purpose, of receiving onely in one kind. The continuance of this fraud and dissimulation, either in the *Manichees* or some other Heretics and superstitious Christians, for it does not appear *who* they were caused a necessity at last in the time of *Pope Gelasius*, to make an express Or-

der and Decree against the sacrilegious dividing of the Sacrament, and the taking of one Species without the other : And let us now come to consider *that*, as it is in

* *Comperimus autem quod quidam sumptâ tantummodo corporis sacri portione à calice Sacramenti cruoris abstineant, qui proculdubio (quoniam nescio quâ superstitione docentur astringi) aut integra Sacramenta percipiant aut ab integris arceantur, quia divisio unius ejusdemque mysterii sine grandi sacrilegio non potest pervenire. Gratian. decret. 3. pars dist. 2.*

Gratian's Decree, We find, says he, that some taking onely a portion of the Body, abstain from the Cup of the holy Bloud, which persons (because they seem to adhere to I know not what superstition) let them either take the Sacraments entirely, or else be wholly kept from them, because the division of one and the same Mystery cannot be without great Sacrilege. Can

any thing be more plain or more full than this against *mangling* and *dividing* the blessed Sacrament, and against taking it in one kind? is it possible to put by such a *home-thrust* against it as this is? and will it not require great art to turn this into an argument for Communion in one kind, which is so directly against it? Surely the substance of words and arguments must be annihilated and transubstantiated into quite another thing, before this can be done: Let us see another tryal of Monsieur de Meaux's skill, *Gelasius*, says he, *was obliged to forbid expressly to Communicate any other ways then under both Species: A signe that the thing was free before, and that they would not have thought of making this Ordinance, but to take from the Manicheans the means of deceiving.* Was it then free till the time of Pope *Gelasius*, to receive either in one or both kinds? does any such thing appear in the whole Christian Church? or is there any instance of any one Public Communion without both kinds? is a Decree of a Church-Governour upon a *particular occasion* against *particular Heretics* and superstitious Persons new rose up, and persuant to a general Law of Christianity, and the Custom of the whole Church? is that a sign the thing was free before? Then it was free for Christians not to come to the Sacrament at all, *before* such

such and such Councils and Bishops commanded them to come at such times: Then it was free for the Priests who minister'd, to receive but in one kind, before this Decree of *Gelasus*, for 'tis to those it is refer'd in *Gratian*, where the title of it is, *The Priest ought not to receive the Body of Christ, without the Bloud* †. Though there is no mention of the Priest in the Decree, neither was there in the title in the ancient MSS Copies, as *Cassander* assures us ||; and it seems plainly to concern neither the Priest nor the Faithful, who by a constant and universal custom received in both kinds, but onely those *superstitious* persons who were then at *Rome*, and, for I know not what reason; refused the Cup; and though there was a particular reason to make this Decree against them, yet there needed no reason to make a Decree for the Faithful, who always Communicated in both kinds, and it is plain from hence, did so in the time of *Gelasus*.

The motive inducing this Pope to make this Decree was, because he found that some did not receive the Blood as well as the Body; and the reason why they did not, was some either *Manichean* or other *Superstition*; so that this Decree, I own, was occasioned by them, and particularly relates to them, and shews that they herein differed from the Faithful, not onely in their superstition, but in the practice too; but to say that he forbad this practice onely in respect of such a Superstition going along with it, and that he did not forbid the Practice *it self*, which was the effect of it, is so notoriously false, that the Decree relates wholly to the *Practice*, and as to the *Superstition* it does not inform us what it was, or wherein it consisted; no doubt it must be some Superstition or other, that hinders any from taking the Cup, the superstitious fear of spilling Christ's Blood, or the superstitious belief that one Species contains both the Body and Bloud together, and so conveys

the whole vertue of both; which is truly Superstition, as having no foundation in Scripture, or in the Institution of Christ, which gives the Sacrament its whole vertue, and annexes it not to one but to both Species. And whatever the Superstition be, *Gelasius* declares it is Sacrilege to divide the Mystery, or to take one Species without the other; the *reason* which he gives against taking one kind, is *general* and *absolute*, because the Mystery cannot be divided without Sacrilege; so that however our Adversaries may disengage themselves from the Superstition in *Gelasius*, they can never get off from the Sacrilege: How wide these conjectures from Pope *Leo* and *Gelasius* are from the mark, which *de Meaux* aims at, I shall let him see from one of his own Communion, whose knowledge and judgement in antiquity was no way inferior to his own, and his honesty much greater; who thus sums up that matter against one that would have strained and perverted it to the same use that *de Meaux*

Conjectura vero quam adfert ex Leonis Sermones & Gelasii decreto prorsus contrariam evincit, nam ex iis manifestè constat, horum Pontificum temporibus Communionem non nisi in utraq; specie in Ecclesiâ usatam fuisse; Quomodo enim Manichei hæc notâ deprehenderentur, quod ingredientes Ecclesiâ, precepto cum reliquis corpore Domini à sanguine Redemptionis abstinere nisi calix Domini sanguinis distributus fuisset & quomodo superstitionis convincerentur qui sumptâ Domini corporis portionem, à calice sacrati cruoris abstinere nisi calix illi sacrati cruoris omnibus in Ecclesiâ fuisset oblati? non igitur ut quidam existant novo decreto utriusq; speciei usum hî sanctissimi Pontifices edixerunt sed eos qui solennem hunc & receptum calicis sumendi morem neglexerunt, ille ut heretici Manicheæ affines notandos & vitandos, hic ad usatam integri Sacramenti perceptionem compellendos aut ab omni prorsus Communionis arcendos censuit. Nam Catholicis novo decreto non opus erat qui receptam integra Sacramenta percipiendi consuetudinem religiose servabant.

does: *The Conjecture*, says he, *which he makes from the Sermon of Pope Leo, and the Decrees of Gelasius, does wholly evince the contrary to what he pretends, for from them it manifestly appears, that in the time of these two Popes, the Communion was only used in both kinds; for how should the Manichees be known by this mark, that when they came to the Churches, they abstained from the Blood of our Redemption, after they had with others, taken the Body of the Lord; unless the Cup of the Lord had been distributed? and how should they be convicted of Superstition, who took a portion of the Lord's Body, and abstained*

Calland. de Com. sub utraq; p. 1026.

from

from the Cup, unless the Cup of his sacred Bloud had been offered to all in the Church? These holy Popes did not therefore, as some imagine, appoint the use of both Species by a new Decree, but those who neglected this solemn and received custom of taking the Cup; one of these Popes would have them avoided and markt as those, who were a-kin to the Manichean Heresie; the other would have them compelled to the accustomed perception of the entire Sacrament, or else to be wholly kept from all Communion, for there was need of no new Decree for the Catholics who did Religiously observe the received custom of taking the Sacrament entirely, that is, in both kinds.

There needs much better Arguments to prove the Public Communion in the Church to have been ever in one kind, than such improbable Gueßes and forced Conjectures, whereby plain and full evidences are rackt and tortured to get that out of them, which is contrary to their whole testimony, sense, and meaning. Let us enquire then, whether any particular instances can be given as matters of fact, which will make it appear, that the Church ever used onely one kind in its Public Communion; this *de Meaux* attempts to shew in the last place, and as the strongest evidence he can rally up for his otherwise vanquisht cause: He brings both the *Latine* and *Greek Church* to his assistance, though the latter he owns, appears not for the most part, very favourable to Communion under one Species, but yet this manner of Communicating is practised however, and consecrated too by the Tradition of both Churches: If it be but practised in both Churches, this will go a great way to make it a Practice of the Catholic Church; though neither of those Churches singly, nor both of them together, do make the Catholic: But let us see how this is practised in those two great, though particular Churches, *Why in the Office of Good-Friday, in the Latine Church, and the Office of the Greek Church every day in Lent, except Saturday and Sunday;*

Sunday; at those times it seems, these two Churches have the Communion onely in one kind, as appears by their public Offices; if they have it so at those times, at other times then, I suppose, they have it in both, or else how come those *particular times*, and those *particular Offices*, to be singled out and remarked as distinct and different from all the rest; then generally and for the most part the Public Communion is to be in both kinds, according to the Tradition of both those Churches; and then surely this Tradition which is thus consecrated by both the Churches, is violated by the *Roman*: But the Priest himself who officiates, takes but in one kind, in the *Missa Parasceues*, as they call it, or the *Mass* on *Good-Friday*, as appears by the Office; this custom then will shew that the Priest himself, or the *Minister Consciens*, may receive onely in one kind in the Public Communion, as well as the People, which I think they ordinarily think unlawful, and call it Sacrilege if he should ordinarily do so; and if I remember, *Bellarmino* himself says,

Of the Mass
on Good-Fri-
day in the Ro-
man Church.

* *Sacerdotibus utriusq; speciei Sumptio necessaria est ex parte Sacramenti, nam quia Sacramentum sub duplici specie institutum est, utraq; species necessario ab aliquibus sumenda est.* Bellarm. de Euchar. c. 4. c. 23.

* *The Sumption of both Species is necessary for the Priest, who officiates, as it is a Sacrament as well as a Sacrifice; for since the Sacrament was Instituted under both kinds, it is necessary that both kinds be taken by some-body, to make it a Sacrament.*

This Communion then of the Priest in one kind, must be no Sacrament, and the *Missa Parasceues*, must be a very imperfect one, and I think themselves are pleased so to call it, it must be but equivocally call'd a *Mass*, as Cardinal de Bona phrases it †; and consequently such an unusual, and extraordinary, and imperfect Communion as this, will

† *Missam illam non nisi equivocè ita dici.* Bona rer. Lyrurg. l. 1. c. 15.

be no good president, nor an instance of any weight and authority to justify the practice of Public Communion in one kind: But after all, perhaps there may be a great mistake, and this *Mass* on *Good-Friday*, though it be

be very different from all others, yet may not be a Communion in one kind, but in both; and so may that in the *Greek Church*, in the *Liturgy* of the *Presanctified*, which is used on most days in *Lent*; and then we may relieve the Church of *Rome* from the difficulty of the Priests Communicating but in one kind, and vindicate both the Churches in great measure, from being guilty of such an *irregular practice*, contrary to the general practice of the whole Church, and to the institution of Christ; this cannot to this day be laid to the *Greek Church*, who never uses the Communion in one kind, neither privately nor publickly, nor could it be charged upon the *Roman* till long after this particular Mass on *Good-Friday* was used in it, which it is plain it was in the eleventh Age, from the *Ordo Romanus*, *Amulatus*, *Alcuinus*, *Rupertus Tuirienfis*, and others; but there is no manner of proof that the Public Communion in one kind was brought into the Church of *Rome* till the thirteenth Century, when it came by degrees into some particular Churches, as *Thomas Aquinas* informs us, and was afterwards established by a general Decree in the *Council of Constance*: The Mass therefore on *Good-Friday*, though it was a singular and different Office from all others, they not thinking it fit, for I know not what reasons, to make a formal Consecration of Christ's Body on the same day he died, but to Celebrate the Communion with what was thus consecrated the day before, yet it was not wholly in the one species of Bread, but in that of Wine too, as is plain from the Office it self, and from those Authors who have wrote upon it: *The Bread which was Consecrated the day before, was brought by the Sub-Deacon, and a Calice of unconsecrated Wine by another Sub-Deacon; and the Priest sets them both together upon the Al-*

patenam, & alter calicem & deferretur super altare nudatum. *Ordo Romanus*, p. 75. ex Edit. Hittorp.

Corpus Domini quod pridie remansit ponentes in patenam- & Subdiaconus teneat calicem cum vino non consecrato, & alter Subdiaconus patenam cum corpore Domini- quibus tenentibus accipit unus Presbyter pri-

tar; then after some Prayers, and particularly the Lord's Prayer, *he takes the consecrated Bread* || and puts into the Calice, and so the unconsecrated Wine is sanctified by the sanctified Bread; and then they all Communicate with silence: They Communicated with

¶ *Sumit de Sanctâ & ponit in calicem, Sanctificatur autem vinum non consecratum per sanctificatum panem & communicant omnes cum silentio. Ib.*

the Bread and the Wine thus mixed together, and so their Communion this day was not in one kind: But this Wine, says de Meaux, was not truly Consecrated, this Sanctification of the unconsecrated Wine, by the mixture of the Body of our Lord, cannot be that true Consecration by which the Wine is changed into the Blood: I cannot tell whether it be such a Consecration that does that in his sense, but it may be as true a Sacramental Consecration of the Elements for all that, not onely by vertue of the mixture and by way of contact, as some explain it

* *Aliter in Romano Ordine legitur ut contactu Dominici corporis integra fiat Communio. Cassand. de Com. sub utr. p. 1027. Concil. Araus. primum.*

† *Vinum non consecratum cum Dominicâ Oratione & Dominici Corporis immissione jubet consecrari. Microlog. de Ecclesiast. Observ. c. 19. in Edit. Hittorp. p. 742.*

*, but by the solemnity of the action, and by all the Religious circumstances that attend it, and especially by those Prayers and Thanksgivings which were then used; as in *Micrologus*, 'tis clearly and plainly exprest, † that the Wine is Consecrated with the Lord's Prayer, and the Immission of the Lord's Body. And why will not de Meaux allow, that a true

Consecration may be made by those words and prayers, as well as by those formal words, *This is my Body*; when it is made out beyond all contradiction, both by *Dallée* and *Albertinus*, that the Primitive Church did not Consecrate by those words, but by a Prayer, and their own

¶ *Apostolos solâ Dominicâ præcæ præmissâ consecrassent & Sacramenta distribuisse. Greg. l. 7. Ep. 63. ad Syr.*

St. Gregory says, || *That the Apostles Consecrated the Sacrament only with the Lord's Prayer*: Which was used here and particularly observed to be so by *Micrologus*,

as that whereby the Wine was consecrated; so that all Monsieur de Meaux's labour is vain, to shew that the

Con-

Consecration could not be without words; And that *it cannot enter into the mind of a man of sense, that it could ever be believed in the Church, the Wine was consecrated without words, by the sole mixture of the Body*: The Consecration might be made without those very formal words now used in the *Roman Missal*, as it was by Prayer in the Primitive Church; *Walafridus Strabo*, observes concerning this very Office on *Good-Friday*, that it was agreeable to the more ancient and simple way of the Communion of the first Christians, which was performed only with the use of the Lord's Prayer, and some commemoration of Christ's Passion *, and yet he did not question but the Consecration was truly made by that simple manner; and *it did so far enter into the minds of the men of sense*, that were in those times, that they all did believe that the Wine was truly consecrated this way; for so says expressly the *Ordo Romanus*, the ancient Ceremonial, as he calls it, of that Church; *the Wine is sanctified* and there is no difference between *that* and consecrated, that I know of, and it is plain they both mean the same thing there, for it calls the consecrated Body, the *sanctified Body* †, and I know not what *Sanctification of another nature* that can be, which is not Consecration, or Sanctifying it to a holy and Sacramental use; indeed this may not so well agree with the Doctrine and Opinion of Transubstantiation, which requires the powerful and almighty words of, *This is my Body; this is my Blood*, to be pronounced over the Elements, to convert them into Christ's natural Flesh and Blood; but it agrees as well with the true notion of the Sacrament, and the Primitive Christians no doubt had as truly the Body and Blood of Christ in the Sacrament, though they used not those words of Consecration, which the *Latines* now do; and the *Latines* had them both as truly in the

* *Et relatio majorum est ita primis temporibus Missas fieri solitas, sicut modo in Parasceut Pascha communicationem facere solemus, i. e. præmissâ Oratione Dominicâ & sicut ipse Dominus noster præcepit, commemoratione passionis ejus adhibita.* Walafrid. Strabo de rebus Ecclesiæ. c. 22. p. 680. Edit. Hittorp.

† Sanctificatur vinum non consecratum per sanctificationem panem.

Missa Parasces, in which as *Strabo* says, they used the old simple manner of Communion, as much as on any other days : *De Meaux* must either deny that Consecration of the Elements may be truly performed by that simple and ancient way, which will be to deny the Apostolic and first Ages to have had any true Consecration, or else he must own this to be a true one ; The *Roman Order* says, not onely the Wine is Consecrated, which it

|| *Ut ex eadem sacro vasis conficitur populus quia vinum etiam non consecratum sed sanguine Domini commixtum sanctificatur per omnem modum. Ord. Rom.*

does in more places then one, *but that it is fully and wholly Consecrated, so that the people may be confirmed by it* ||; a phrase often used in Ecclesiastical Writers for partaking of the Cup and entire Sacrament ; *Amalarius* thinks this to be so true a Consecration, that he says*, *He who according to the order of that Book, Consecrates the Wine by the commixtion of the Bread and Wine, does not observe the Tradition of the Church, of which Innocent speaks, that on these two days (Friday and Saturday before Easter) no Sacraments at all should*

be Celebrated : So that he complains of it, because such a Consecration is used on that day. The Author of the

† *De hac autem Communicatione utrum debeat fieri supra relatum est — Sanctificatur autem vinum non consecratum per sanctificatum panem. Alcuini lib. de Off. div. p. 253. lb.*

Book of *Divine Offices*, under the name of *Alcuinus* †, makes a question whether there ought to be such a Communion ? but says expressly that the *Unconsecrated Wine is sanctified by the sanctified Bread*. *Micrologus* says the same, in the place produced before, that it is Consecrated by *Prayer* as well as

mixture with the Body ; and he gives this as a reason against *Intinction* in that Chapter ||, that the Wine is Consecrated on that day, so that *the people might fully Communicate* ; to shew that it would not have been

|| C. 19. *In pascente vinum non consecratum cum Dominica oratione & Domini corporis immixtione jubet consecrare, ut populus plene possit communicare; quod utiq; superfluo præciperet, si intinctum Dominicum à priori die corpus servaretur, & ita intinctum populo ad Communicandum sufficere videretur.*

sufficient,

sufficient, as he thinks, to have had the Bread dipt in the Wine the day before and so kept; and I suppose, he was of *de Meaux's* mind, that the Wine was not so fit to be kept for fear of that change which might happen to it, even from one day to the next; but he is so far from Communion in one kind, that in that very Chapter against *Intinction*, he mentions Pope *Julius* his Decree

* which forbids that, and commands the Bread to be given by it self, and the Wine by it self, according to Christ's Institution; and likewise the Decree of *Gelasius* † in these words: *He commanded those to be Excommunicated who taking the Lord's Body abstained from the participation of the Cup: And he asserts, says he, in the same Decree, that this division of the Sacraments could not be without great Sacrilege.*

So that this man could not be a favourer of Communion in one kind, or an asserter that the *Good Friday Communion* was such. When ever this Communion came into the *Latine Church*, for it was not ancient to have any Communion on those two days on which Christ died and was buried, yet it will by no means serve the purpose of *de Meaux* for Communion in the Church in one kind, for it is plain, this Communion was in both; and it was the belief of the Church, and of all those who writ upon the *Roman Order*, except *Hugo de St. Victore* who is very late and no older than the twelfth Century, when Corruptions were come to a great height, that the Communion on that day was full and entire, as well with the Bread which was reserved the day before, as with the Wine which was truly *Consecrated* on that, and held to be so by the opinion of them all.

The *Liturgy* of the *Presanctified* in the *Greek Church*, will afford as little assistance, if not much less, to *de Meaux's* Opinion of Public Communion in one kind, Of the Office of the Presanctified in the Greek Church.

* *Julius Papa huiusmodi intinctionem penitus prohibet, & seorsum pagam & seorsum calicem juxta Dominicam institutionem, sumenda docet. † Unde & beatus Gelasius excommunicari illos præcepit, quicunque sumpto corpore Domini, à calicis participatione se abstinere, nam & ipse in eodem decreto asserit, huiusmodi Sacramentorum divisio sine grandi sacrilegio provenire non potest. Ib. Microlog.*

then the *Missa Parasceves* we see has done in the *Latine*; the *Greeks* do not think fit solemnly to Consecrate the Eucharist, which is a Religious Feast of Joy, upon those days which they appoint to *Fasting, Mortification, and Sadness*, and therefore during the whole time of *Lent* they Consecrate onely upon *Saturdays* and *Sundays*, on which they do not fast, and all the other five days of the Week they receive the Communion in those Elements which are Consecrated upon those two days, which they therefore call the *προσχευα*, or *Presanctified*: The antiquity of this observation cannot be contested, as *de Meaux* says, seeing it appears, not in the sixth Age, as he would have it, but in the seventh, whereas the beginning of the *Latin Office* on *Good-Friday* is very uncertain, and there is no evidence for it, till towards the ninth Century: In a Council held under *Justinian*, in the Hall of the Imperial Palace at *Constantinople*, called therefore in *Trullo*, An. 686. there is a Canon which commands that on all days of *Lent*, except *Saturday* and *Sunday*, and the day of the *Annunciation*, the Communion be made of the *Presanctified*; there was long before a Canon in the Council of *Laodicea*, which forbid any Oblation to be made in *Lent* but upon those days, viz. The *Sabbath* and the *Lord's Day*, but that says nothing of the *Presanctified*, nor of any Communion on the other days; but let it be as ancient as they please, although it be a peculiar Office, which is neither in the *Liturgy* of *St. Basil*, or *St. Chrysostom*, but is to be found by it self in the *Bibliotheca Patrum*, where it is translated by *Genebrardus*, it is most abominably false that it was onely the Bread which they reserved, or which they distributed in those days to the People; for they pour some of the consecrated Wine upon the consecrated Bread, which they reserve on those days, and make the form of the Cross with it upon the Bread; as appears from the *Rubric* in the *Greek Euchologion* ||: And whatever any private men may pretend to the contrary,

|| *Λειτουργία
α. προσχευα
των.* In Eu-
cholog.

as *Michael Cerularius*, or *Leo Allatius*, a *Latinized Greek*, this can with no manner of reason prejudice or confront the public *Ritual* of a Church, which as it in no instance practices Communion in one kind, but to prevent that, uses often the mixture of the two Species, where never so little of each is sufficient to justify the use of both; so by this custom of dropping some of the consecrated Wine upon the reserved Bread, it shews both its judgement and its care never to have the Communion wholly in one kind: But to take off this custom of theirs of dropping some Wine upon the Bread which they reserved for this Communion, *de Meaux* says, That immediately after they have dropped it, they dry the Bread upon a Chafendish, and reduce it to Powder, and in that manner keep it, as well for the Sick, as for the Office of the Presanctified. So that no part of the fluid Wine can remain in the Bread thus dried and powdered; however this is, for I must take it upon *de Meaux's* credit, finding nothing like it in this Office of the *Greeks*, yet to a man that believes Transubstantiation, and thinks the most minute particle of the Species of Wine or Bread contains in a miraculous manner the whole substance of Christ's Body and Blood, this difficulty methinks might in some measure be salved, however small parts of the Wine may be supposed to remain in the crums of Bread; and as the *Greeks* when they mix the Wine and the Bread together for the Sick and Infants, yet believe that they give both the Species, however small the *margaritæ* or crums be which are in the Wine, so they do the same as to the presanctified Bread, however few unexhaled particles of Wine remain in it: But *Monsieur de Meaux* knows very well, and acknowledges that the *Greeks* do further provide against a meer dry Communion in this Office, by mixing this sacred Bread with more Wine and Water at the time of the Communion; and then, as I proved, in the case of the *Latine Office* on *Good-Friday*, that the unconsecrated Wine was consecrated

ted by this mixture and by the Prayers and Thanksgivings that were used at that Solemnity; so by this way as well as by the first mixture of some drops of Wine with the Bread, the Communion in both kinds will be secured in the *Greek Church*, in their Office of the *Presanctified*; and to put it out of all doubt, that this is such a Communion, let us but look into their Office, and we shall find there it plainly is so: *Behold*, say the Faithful, in their Prayer before the Communion, *the immaculate*

* Ἰδὲ ἡ τοῦ ἁγίου αὐτοῦ
σώμα καὶ τὸ ζωοποιὸν αἷμα τῇ μυσ-
τικῇ τύσῃ μύλῃ περιπέσειται τροπι-
ζῇ. Δεήσας περιημεύειν.

† Καλεῖσιν τῇ κρείται ὁ
χειρ μεταδῶναι ἡμῖν τὸ ἁγίου
σώμα/ῶ ὁ καὶ τὸ τιμιώτατον
καὶ δι' ἡμῶν παντὶ πᾶσι λαῶ. Ib.

Body and the quickning Blood of Christ, are here to be set before us on this mystical Table *: And the Priest in his low Prayer, *Begs of Christ that he would vouchsafe to communicate to them his immaculate Body and sacred Blood, and by them to the whole People* †: Then after he has Communicated, *He returns God thanks for the*

Communion of the holy Body and Blood of Christ. So that it is most remarkable, as *de Meaux* says, that the Greeks change nothing in this Office, from their ordinary Formularies; the sacred Gifts are always named in the plural, and they speak no less there in their Prayers of the Body and the Blood: Is it to be imagined they could do this, if they received not any thing upon these days but the Body of our Lord? would they not then as the Church of Rome has done, change in this Office from their ordinary Formularies; but so stedfastly is it, says he, imprinted in the minds of Christians, that they cannot receive one of the Species without receiving at the same time, not onely the vertue but also the substance of one and the other. So firmly is it imprinted upon the minds of those Christians, that they ought not to receive one Species alone without the other, contrary to the plain Institution of Christ, that they take all care not to do it, either in this or any other Office, least they should loose the whole vertue, and substance, and benefit of them: If in spite of the opinions of the Greeks them-

themselves, which *de Meaux* owns are of another mind, and in spite of their public *Rubric*, their *Rituals* and *Miscals*, they must be understood to celebrate the Communion in their Churches in one kind; then so far as I know, *de Meaux* may as confidently impose upon us and all the World, and bear us down by dint of Impudence, that both the *Greek Church* and all the *Christian Churches* that ever were in the World, had always the Public Communion in one kind, notwithstanding all their *Offices* and all their *Lyturgies* speak to the contrary.

And now having so fully shewen the universal consent and constant and perpetual Practice of the Church for Communion in both kinds, and having answered all the Instances by which *de Meaux* vainly endeavours to overthrow that: I have, I hope, in some measure performed what was the subject of *de Meaux's* Prayer at the beginning of his Treatise, *That not onely Antiquity may be illustrated, but that Truth also may become manifest and triumphant* †. And I have hereby wholly taken away the main strength, and the very foundation of his Book, for that lies in those several customs and pretended matters of fact which he brings to justify the Churches practice for single Communion; and if these be all false and mistaken, as upon examination they appear to be, then his principles upon which he founds this wrong practice, if they are not false and erroneous, yet they are useless and insignificant, for they do not *prove*, but onely *suppose* the Churches practice; and if the practice be not true, as it is plain it is not, then what signifie those principles which are wholly grounded upon a wrong *supposal*, and are onely designed to make out that which never was? Those principles are like framing an Hypothesis to give an account of the reason of some strange and extraordinary thing, which thing upon enquiry, proves false and mistaken, and so they are but like the *Virtuoso's* solution of a Phœnominon, which, notwithstanding all his Philosophic fancy.

† P. 2.

fancy and fine *Hypothesis*, never was in Nature. Monsieur *de Meaux* must better prove to us the Practice of the Church for Communion in one kind, then he has yet done, before he establishes such Principles, by which such a Practice may be made out; for whatever the Principles be, as long as the *Practice* is false, the Principles will not make it true. And since I have so largely proved that Communion in both kinds, was the Practice of the Primitive and the whole Catholick Church for above Twelve hundred years, and have disproved all the instances of *de Meaux* to the contrary, so that no manner of question can be made of the truth of this matter of fact, unless where, as *de Meaux* says, *Passion makes prevaricated persons undertake and believe any thing* *: I have sufficiently answered that part of *de Meaux*'s Book, wherein the strength of the whole lies, and that which is the ground and foundation of all the rest being destroyed, the other falls of its self; I might therefore spare my self the trouble of Examining the Principles which *de Meaux* layes down, as the Reasons of the Churches practice; for if the Practice of the Church be against him, the *reasons* of that Practice will be so too, and I may turn those upon him as I have done the other: His third Principle, which is the most considerable, and *which alone*, he says, *carries along with it, the decision of this question* †, namely, That *the Law ought to be explained by constant and perpetual Practice*, this is wholly for us, who are assured that we have the constant and perpetual Practice of the Church for so many Ages for the Communion in both kinds, and therefore though the Law of Christ, which is so clear in it self, that it needs nothing to explain it, be the main thing upon which the decision of this matter depends, yet the Tradition and Practice of the Church is a farther confirmation of the Law to us, and we shall be willing to joyn with *de Meaux* in whatever he can say for *Tradition*, provided it be so certain
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* P. 164.

† P. 194.

and general and authentic, as we have proved it to be for Communion in both kinds, and provided that it do not destroy a plain Law of Christ, nor *make void the Commandment of God*, which we can never believe that an universal Tradition of the Catholic Church ever will do: What a vain and empty flourish some are used to make with a name of *Tradition* and the *Church*: I have shewn in this question of the Communion in one kind, in the managing of which, I have, as *de Meaux* speaks, *Attacked our enemies in their own Fortress* ||, and taken || P. 254. this *Goliath* weapon out of their hands; and though the disarming *de Meaux* of that, in which his whole strength lies, is entirely to overcome him; yet since some of the reasons he lays down to justify his pretended Tradition, may without that, considered merely by themselves, carry a seeming plausibleness, if not real strength in them to defend the Communion in one kind from those *apparent difficulties* under which, as he owns, it labours, and which he would willingly take off from it: I shall in the last place consider all those principles and arguments from *Reason* which are laid down by him to this purpose.

His first principle is this: *That in the administration of the Sacraments we are obliged to do not all that which Jesus Christ hath done, but onely that which is essential to them.* This we allow, and this principle, as he says, *Is without contest*: No Church, nor no Christians, did ever think themselves obliged to all those *circumstances* with which Christ celebrated the blessed Eucharist at its first Institution; and as to Baptism, Christ himself did not perform, but onely command that Sacrament: I cannot think that Monsieur *Jurieux* should propose this for a rule, as *de Meaux* charges him*, *To do universally all that Jesus Christ did, in such sort, that we should regard all circumstances he observed, as being of absolute necessity.* What to do it onely at night, and after supper, and in an

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* P. 349.

upper room, and the like? This could never enter into any mans head of common understanding, much less into so learned a mans as Monsieur *Jurieux*. They who are so zealous for unleavened Bread, because Christ *probably* used it (for there are disputes about it) at his Paschal Supper, though if he did it was onely by accident, yet do not think fit to enquire what was the *particular sort* of Wine which he blessed and gave his Disciples, nor think themselves obliged to celebrate only in *that*, which yet they might do with as much reason; and though the putting Water into the Wine, which was very ancient, and used very likely by the *Jews* and others in those hot Countrys, is not remarked in the first Institution; yet I know none that make any great scruple at it: As to the posture of receiving, which has been the most controverted, yet the stiffest Contenders in that, have not thought it necessary to keep exactly to the same in which Christ gave and the Apostles received at first, which was discumbency; if these circumstances indeed had been commanded, as a great many of the like nature were very precisely to the *Jews* in their eating the Paschover, then they ought to have been observed in obedience to the Divine Law; but the Command of Christ, *Do this*; does not in the least extend to these, but onely to the Sacramental Action of *blessing Bread and eating it, blessing Wine and drinking it in remembrance of Christ*: For that was the thing which Christ did, and which he commanded them to do; and the very same thing may be done with quite other circumstances than those with which he did it, with other words, for we know not what were the words with which Christ blest the Bread or the Wine; with other company, more or less than twelve men, in another posture than that of lying, and in another place and time, and the like; he that does not plainly see those to be circumstances, and cannot easily distinguish them from the thing it self which Christ did and commanded to be done,

done, must not know what it is to eat and to drink, unless it be with his own family, in such a room of his own house, and at such an hour of the day; 'tis certainly as easie to know what Christ instituted, and what he commanded, as to know this, and consequently what belongs to the essence of the Sacrament without which it would not be such a Sacrament as Christ celebrated and appointed, as to know what it is to eat and to drink: and yet Monsieur de Meaux is pleased to make this the great difficulty, *To know what belongs to the essence of the Sacrament, and what does not, and to distinguish what is essential in it, from what is not.* And by this means he endeavours to darken what is as clear as the light, and so to avoid the plainest Institution and the clearest Command: *The Institution*, says he, *does not suffice, since the question always returns to know what appertains to the essence of the Institution, Jesus Christ not having distinguished them. Jesus Christ instituted this Sacrament in the evening, at the beginning of the night in which he was to be delivered, it was at this time he would leave us his Body given for us:* Does the time or the hour then belong to the Institution? does this appertain to the essence of it? and is it not as plainly and evidently a *circumstance*, as night or noon is a circumstance to eating and drinking? Does the command of Christ, *Do this*, belong to that or to the other circumstances of doing it, when the same thing, the same Sacramental action may be done without them? is not this a plain rule to make a distinction between the *act* it self, and the *circumstances* of performing it? *Because there were a great many things done by Jesus Christ in this Mystery, which we do not believe our selves obliged to do:* such as being in an upper Room, lying upon a Bed, and the like, which are not properly things done by Christ, so much as circumstances of doing it; for the thing done, was taking Bread and Wine, and blessing and distributing them; does therefore Christ's command *Do this*, belong

P. 239, 257,
349.

no more to eating and drinking, than it does to those other things, or rather circumstances with which he performed those? is drinking as much a circumstance as doing it after supper, if it be, eating may be so too? Monsieur *de Meaux* is ashamed to say this, but yet 'tis what he aims at; for else the Cup will necessarily appear to belong to the Sacrament as an essential, and consequently an indispensable part of it; and this may be plainly known to be so from the words of Christ and from Scripture, without the help of Tradition; though that also, as I have shewn, does fully agree with those, but they are so plain as not to need it in this case: Eating and drinking are so plainly the essential part of the Sacrament, and so clearly distinguish'd from the other circumstances in Scripture, that St. Paul always speaks of those without any regard to the other: *The Bread which we break, is it not the Communion of the Body of Christ? the Cup of Blessing which we bless, is it not the Communion of the Blood of Christ?* * For as often as ye eat this Bread and drink this Cup, ye do shew the Lord's death till he come †. *Whoever shall eat this Bread and drink this Cup unworthily: Let a man examine himself and so let him eat of this Bread and drink of this Cup, for he that eateth and drinketh* — So that he must be wilfully blind who cannot see from Scripture what is essential to this Sacrament, from what is not: But Monsieur *de Meaux* thinks to find more advantage in the other Sacrament of Baptism, and therefore he chiefly insists upon that under this head, and his design is to make out that immersion or plunging under Water, is meant and signified by the word *Baptize*, in which, he tells us, *the whole World agree* || and that this is the only manner of Baptizing we read of in the Scriptures, and that he can shew by the Acts of Councils, and by ancient Rituals that for thirteen hundred years the whole Church Baptized after this manner, as much as it was possible *.

If it be so, than it seems there is not only Scripture but

* 1 Cor. 10.

16.

† 11. 26, 27,
28, 29.

|| P. 168.

* P. 178.

Tradition for it, which is the great principle he takes so much pains to establish; And what then shall we have to say to the *Anabaptists*, to whom *de Meaux* seems to have given up that cause, that he may defend other of Communion in one kind, for his aim in all this is to make immersion as essential to Baptism, as eating and drinking to the Lord's Supper? and if Scripture and Tradition be both so fully for it, I know not what can be against it; but *de Meaux* knows *some Gentlemen who answer things as best pleases them; the present difficulty transports them, and being pressed by the objection, they say at that moment what seems most to disentangle them from it, without much reflecting whether it agree, I do not say, with truth, but with their own thoughts.* The Institution of the Eucharist in Bread and Wine, and the command to do this, which belonged to both eating and drinking, lay very heavy upon him, and to ease himself of those which he could not do if it were always necessary to observe what Christ instituted and commanded, he was willing to make Baptism by dipping to be as much commanded and instituted as this, though it be not now observed as necessary either by those of the Church of *Rome*, or the Reformed; and besides his arguments to prove that from Scripture, he makes an universal Tradition of the Church, which he pretends all along in his Book, is against Communion in both kinds, and which is the great thing he goes upon, yet to be for this sort of Baptism no less than 1300 years: So that neither the law in Scripture, nor Tradition, as it explains that law, is always, it seems, to be observed, which is the thing ought openly to be said for Communion in one kind: *The Cause it self demands this, and we must not expect that an error can be defended after a consequent manner* ||. But is Scripture and Tradition both for Baptism by immersion? Surely not; the word Baptize, in which the command is given, signifies only to wash in general, and not to plunge all over, as I have already

P. 299.

|| 16.

† P. 21. already shewn in this Treatise †, and as all Writers against the *Anabaptists* do sufficiently make out, to whom I shall refer the Reader for further satisfaction in that Controversie, which is not my business to consider at present; and so much is *de Meaux* out about Tradition being so wholly and universally for Baptism by immersion, that *Tertullian*

|| Omne præterea cunctationis & tergiversationis erga penitentiam vitium presumptio intinctionis importat. Tertul. de pœnit. Cap. 6.

* Quis enim tibi tam infide penitentie viro aspergionem unam cuiuslibet aquæ commodabit? Ib.

plainly speaks of it by *intinction* || and by *sprinkling* *; reprehending those who presumed upon pardon to be obtained by Baptism without repentance: and *S. Cyprian* in his Epistle to *Magnus*, determines, That the form of Baptism by asperion, is as good and valid as by immersion, and confirms this by several examples and instances of the *Jewish* Purifications †, which were onely by sprinkling.

† Aspergam super vos aquam mundam — Ezech. 36. 25. non erit mundus quoniam aqua asperisionis non est super eum sparsa Num. 19. 19. Aqua asperisionis purificatio est Num. 19. 9. unde apparet asperionem quoque aquæ, instar salutaris lavacri obtinere. Cyp. Ep. 96. Edit. Oxon.

It is not the manner of washing, nor the quantity, or the sort of Water, but onely washing with Water, which is essential to Baptism, and unalterable; and so it is not the sort of Bread, or Wine, or the manner of receiving them, that is essential to the Eucharist, but the receiving both of them is, because they are both commanded and instituted, and both of them are the matter of that Sacrament, as much as Water is of Baptism; in a word, without those we cannot do what Christ did and commanded to be done, though we may without the other circumstances with which he did them, which I think is a very plain way to distinguish the one from the other, though *de Meaux* is so unwilling to see it.

The second principle of *de Meaux* is, That to distinguish what appertains or does not appertain to the substance of a Sacrament; we must regard the essential effect of that Sacrament. But must we regard nothing else? must we not regard the outward part as well as the inward? and does not that appertain to the substance of a Sacrament

as well as the other? I confefs the word substance which *de Meaux* uses, is equivocal and ambiguous, for it may signify either the outward part of it as 'tis a sacred sign or symbol, and so the matter and form does appertain to the substance or essence of it, or it may signify the inward grace and vertue, which is also of the substance of the Sacrament as 'tis the thing signified, and it is not onely one but both of these that do appertain to the substance of the Sacrament, or to speak more clearly and plainly, that make it a Sacrament: If *de Meaux* understands nothing else by the substance of the Sacrament but the essential effect of it, then his words are confuted and run together, and he had as good have put it thus: *That to distinguish what appertains or does not appertain to the essential effect of the Sacrament, we must regard the essential effect of the Sacrament*: Which though it had not been sense, yet he had better told us his meaning by it; but surely there is something else that does plainly belong to the substance of the Sacrament, besides the essential effect; 'tis strange that *de Meaux*, the *Treasury of Wisdom*, the *Fountain of Eloquence*, the *Oracle of his Age*, as he is stiled by the Translator, but who like the Oracles of old, too often *doubles* and *equivocates*, that so great a man should not either understand or consider the plain nature of a Sacrament, so as to account the external and visible part to belong to the essence or substance of it, as well as the internal or the essential effect: Does not every *Catechism* tell us that the Sacrament is made up of these two parts, of the *Res Terrena* and *Celestis*, as *Irenæus* * calls it; the *Esca Corporalis* and *Spiritualis*, as *St. Ambrose* †; the *Sacramentum* or outward Sign, and *Res Sacramenti*, as *St. Austin* ||; and must we not have regard to both these, without which we destroy the very nature of a Sacrament, as well as to one? The very essence or substance, if *de Meaux* pleases, of the Sacrament of Baptism lies in the outward washing the body with Water, in the name

* L. 4.

† De Myst.

|| De Consec.

dist. 2.

* 1 Pet. 3. 21.

name of the Father Son and Holy Ghost, which is the outward form of it, without which it was declared null, as well as in the cleansing the Soul, and we must regard the one as well as the other, though St. Peter tells us, *It is not the putting away the filth of the flesh, whereby baptism saveth us, but the answer of a good conscience towards God.* Yet still we are to observe the outward ceremony, and may know by another way, namely, from the Institution, that that does appertain to the substance of it; else with the *Quakers* and *Socinians*, we may leave off all Sacraments, and all the positive and outward ceremonies of Christianity, and onely regard the *essential effect* and invisible grace of them, which they also pretend to have without the visible sign: As *washing with water* does appertain to the substance of *Baptism*, so does *eating Bread and drinking Wine* appertain to the substance of the Eucharist; and we must regard those which are the true matter of this Sacrament as well as the *essential effect* of it; else how were the *Aquarii* that used Water, and others that used Milk, reprov'd so severely by St. *Cyprian* and Pope *Julius*, if the keeping to the outward Elements which Christ has instituted and appointed, be not as well to be regarded as the inward and essential effect? and if these do not appertain to the substance of the Sacrament, and could not be easily known and distinguish'd from the other circumstances of the Sacrament, by other means than by regard to the essential effect, which they might hope to partake of without them: *DeMeaux* is so wholly taken up with the *essential Effect*, and *entire Fruit*, and the *inseparable Grace* of the Sacrament, with which words he hopes to blind and amuse his Reader, and therefore he drops them almost in half the Pages of his Book, that he takes not due care, nor is much concerned about the outward and visible part of the Sacrament, which he knows is so grossly violated, and shamefully mangled, and mutilated in his Church, and yet this is so considerable,
that

that 'tis not a true Sacrament without it; and *Gelasius* plainly calls the dividing of the outward part of the Sacrament the dividing of the Mystery; and to be plain with him, and to give the killing blow to his cause, and to all the artificial flights with which he fences and defends it, and as he speaks, *For once to stop the mouth of these Cavillers*, I shall lay down this principle, *that the essential effect or inward substance of the Sacrament is not ordinarily to be received or partaken, without receiving and partaking the external part or the outward substance of it, which is instituted and appointed by Christ*: And by this plain principle which I have made use of before, and shall further strengthen and confirm, all that he says about receiving the Grace, and Vertue, and essential Effect of the Sacrament by one kind, will be quite taken off and destroyed; but because this is the great Plea, and the fundamental reasoning which he every-where uses in his Book, I shall therefore fully consider it under these two Questions:

1. Whether the same Grace, Vertue, and Benefit do not belong to one Species, or be not given by one Species which is by both?

2. Whether one Species containing both Christ's Body and Blood, by the Doctrine of Transubstantiation, and consequently the person of Christ whole and entire by the Doctrine of Concomitancy, do not contain and give whole Christ, and so the whole *substance* and thing *signified* of the Sacrament?

•I. Whether the same Grace, Vertue, and Benefit be not given by one Species as by both? This *de Meaux* every-where asserts, and 'tis the foundation he all along goes upon; but is it not strange presumption when God has been pleased to appoint such a Religious Rite and Sacramental Action to be performed in such a manner, with

a promise of such graces and benefits to those who perform it aright, to think he will grant the same benefits to those who perform it otherwise than he has appointed, and to venture to make a change and alteration from what he positively ordered, and yet think to partake of the same benefits another way, without any such outward means, and without any Sacraments at all, for they are wholly in his own free disposal, and he is not tied to any outward means, nor to such particular means as the Sacraments are; but since he has thought fit to make them the ordinary means of conveying those benefits to us, we cannot ordinarily hope for the one without the other; thus we cannot expect the vertue and benefit of Baptism without the outward ceremony of washing, and without observing that in such a way as Christ has appointed, *i. e.* washing with Water in the name of the Father, Son, and Holy Ghost; neither can we receive the inward grace and vertue of the Eucharist without taking *that* Sacrament as Christ hath appointed and commanded it, for all Sacraments would loose their worth and value, their esteem and reverence, and would not be necessary to be observed according to the Divine Institution, if without the observance of *that* we had any just grounds to hope for the vertue and benefits of them; there is therefore all the reason in the World to fear that God to preserve the integrity of his own Institution, and the force and authority of his own Laws, will deny the inward Grace and Vertue of the Sacrament to those who wilfully violate and transgress the outward observance of it in such a way as he has appointed: Has not Christ annexed the inward Grace and Vertue of the Sacrament to the outward Sign? If he have, and we do not receive the outward Sign as he has appointed, how can we then hope to receive the inward Grace? What is it that makes such an outward sign or ceremony as a Sacrament, be a means of conveying such spiritual Grace and

and Vertue, and exhibiting such inward benefits to our minds? It is not any physical power, or natural vertue which they have in themselves; it is not the washing with a little Water can cleanse the Soul, or the eating a little Bread and drinking a little Wine, can nourish and strengthen it, but it is the Divine Power of Christ, who by his Institution has given such a spiritual and inward vertue to such outward signs and visible actions, and made these the means and instruments of conveying and exhibiting such grace and vertue and real benefits to us; all the power and efficacy they have to do this is owing purely to the Divine Institution, and wholly depends upon that; if therefore we do not observe the Institution, how can we expect the benefit that comes wholly from that, and if Christ by the Institution has annexed the grace, and vertue, and benefit of the Sacrament to both kinds, which he has plainly done by instituting of both; how can we then hope to receive it by one contrary to the Institution? and how can we be assured that we loose nothing, and are deprived of nothing by taking one onely, and that this is as good and sufficient as taking of both? There is nothing appears from the will and pleasure of him that instituted both, upon which the whole vertue of them does entirely depend, from whence we can gather any such thing, it rather appears from thence that both are necessary, because both are instituted; *de Meaux* therefore does not fetch it from thence, but from the nature of the thing it self, from the *inseparableness* of that grace which is given in the Sacrament, and from the *impossibility* in the thing to have it otherwise: *Christ*, says he, *cannot separate the vertue of the Sacrament, nor effect that any other grace should accompany his Blood shed, than that same in the ground and substance which accompanies his Body immolated* †. But Christ can annex the vertue of the Sacrament to the whole Sacrament, and not to any part of it, and he can effect that the grace of his Bo-

† P. 182.

dy and Bloud should accompany or belong to both the eating his Body and drinking his Blood, and not to the doing one of these without the other, contrary to his command and institution; although the grace be inseparable, so that *the grace annexed to the Body be no other than that which is annexed to the Blood* ||; yet this grace may not be given till both the Body and Blood are received, as *Bellarmino* expressly says, *it may not* in the case

|| P. 3.

* *Posse etiam dici Eucharistiam sub specie panis non conferre gratiam nisi totâ sumptione Eucharistie absolutâ, & quia cum sumitur utraq; species non censetur absoluta sumptio nisi cum sumta est utraq; species, ideo Eucharistiam sub specie panis conferre quidem gratiam sed non ante sumptionem alterius speciei.* Bellarm. de Sacram. Euch. l. 4. c. 23.

of the Priests taking both kinds *till the whole sumption of both Species is performed and finished* *; and if it may not be so in the case of the Priest, why not also in all other Communicants, unless Christ have made and declared it otherwise, which he has not? what will it then signifie if, as *de Meaux* says, *It be impossible to*

separate in the application the effect of Christ's Bloud

† P. 182.

from that of his Body †: If the effect of these be not applied till they are both received, and there be no application of the effect, as we cannot be assured there is without the receiving of both: *But did Christ then,* says he, *suspend the effect which his Body was to produce, until such time as the Apostles had received the Bloud,* in the first institution of this Sacrament, and in the interval between their taking the Bread and the Cup? I answer, they did not receive the grace of the Sacrament till they had received the whole Sacrament, because the grace and effect was annexed to the whole and not to any part of it; and therefore the effect may not only be suspended till the whole is taken, but even utterly lost without receiving the whole. It is a little too nice and curious to enquire what are the precise moments in which we receive this grace of the Sacrament, or any other ordinance as well as what is the particular manner in which we do receive it, as whether all at once or by part, or whether the effect be given in such a minute, or suspended.

ed till the next? In return to *de Meaux's* question, I might as well ask him whether the effect of the Body is given when 'tis just put into the mouth? or when the species is chewed there? or when it is swallowed down and comes into the stomach? or whether it be suspended till all this is done? So in Baptism which he will needs have to be commanded by Christ, and anciently practised by immersion; Was the grace of it given when part of the body was dipt, or the whole immersed? and then, whether when the body was under water, or when it was raised out of it? and when this was performed by Trine Immersion, as 'tis commanded in the *Apostolic Canons* †, was the effect of it suspended till the last immersion was over? so in the *Jews* eating of their Sacrifices whereby they were made partakers of the Altar, and had the vertue of those applied to them, as we by feeding on the Christian Sacrifice do partake of the vertue of that, Was this done by the first bit they ate of them? or was the half the vertue applied when they had ate half? or was the whole suspended till the whole was eaten? By these questions I hope *de Meaux* may see the vain subtilty and folly of his own, which he thinks is so much to the purpose, and does the business of proving the effect of the Sacrament to be given by one Species either before or without the other; when the effect depends, besides other things, upon the whole action, and the whole performance, and the receiving of both of them. When there is a conveyance of a thing by some visible ceremony which consists of several parts and several actions; as suppose the conveying an Estate by Deed, there is to be the setting of a Hand, and the putting of a Seal, and the delivery of it, and something given and received, as Livery and Seizin, and the like; all those things which the Law requires to be done as a form of passing and transferring of a right from one, and receiving it by another; these are all to be done before the thing

† Canon. 50.

thing is truly, and legally, and rightly conveyed : The Sacraments he knows are outward tokens, and visible pledges, and solemn rites and ceremonies of Christ's conveying and our receiving his Body and Blood, and all the effects and benefits of them, and till all that the Law of Christ appoints to be done in them according to his command and institution, be truly and fully performed; we do not ordinarily receive, nor can we pretend a right to those things which they are designed to convey to us; which I think is a plain illustration of the thing, and takes off all the vain and nice subtilties of *de Meaux* about this matter; but yet I shall offer something further concerning it.

First, The Grace of the Sacrament which God has annexed to both, and not to one Species, though it be not to be separated so that one Species should have a peculiar and distinct virtue proper to *that*, which does not belong to both of them, (as there were not two distinct virtues in the Sacrifice and the pouring out the Blood of the Sacrifice but one expiatory virtue by the Sacrifice whose Blood was poured out) yet this Grace is given in different measures and degrees, so that however confidently *de Meaux* determines, That the *whole Grace* and *the entire Fruit* of the Sacrament is received by one Species as well as both, and that one *has always the same efficacy of virtue* that both, so that *we loose nothing by taking one Species onely*, but that *Communion under one is as good and sufficient as under both*: Yet this is contrary to the opinion of the learned men even of his own Church; *Vasquez* expressly declares the contrary, *Their opinion*, says he, *seemed always more probable to me, who say, that there is greater fruit of grace received from both kinds than from one onely, and therefore that they who take the Cup do attain a new increase of Grace* * : And he cites several o-

* Probabilior sententia mihi semper visa est eorum qui dicunt majorem frugem gratiae ex utraq; specie hujus Sacramenti, quam ex altera tantum percipi, ac proinde eos qui calicem sumunt, novum augmentum gratiae consequi. Vasquez in Tert. disp. 215. c. 2.

ther Writers of the *Roman* Communion as agreeing with him in this, and even one of their own Popes, *Clement* the sixth, who granting the Communion of both kinds to one of our *English* Kings, does it with this particular reason set down in his *Bull*, *That it might be for the augmentation of Grace* †.

Alexander Alensis said the same before

Vasquez, namely, *That the Sumption under both kinds*,

which was that which our Lord delivered,

was more complete and more efficacious ||;

and although he defends and asserts that

the Sumption under one is sufficient, yet

that under both, he acknowledges, *is of*

*greater merit**. *Suarez* tells us, *This was*

the opinion of many Catholics, That there

was more Grace given by both Species than

by one alone; and *grave men*, says he, *relate that this was*

beld by most of the Fathers, who were present in the Council

of Trent, and therefore that Council speaks

very cautiously, and onely says that the

Faithful by communicating onely in one

kind, are deprived of no Grace necessary

to Salvation †. So that it seems they

may by their own tacit confession be de-

prived of some grace that is very useful

and beneficial to a Christian, or of some

degree of that Sacramental Grace which

is given by both Species and not by one :

If it were no

more than this, which themselves own, yet 'tis pitty sure

that Christians should be deprived of that; but they can

never assure Christians that they are not deprived of *all*,

even of that which is necessary to Salvation. So far as

the Grace of the Sacrament is so, because this necessary

Grace is annexed not to one kind but to both, and the

taking the species of Wine is as necessary to receive *that*

by Christ's Institution, as the species of Bread, for no reason

† *Ut ad Gratie augmentum sub utraq; specie communicaret. Ib.*

|| *Sumptio sub utraq; specie, quem modum sumendi tradidit Dominus, est majoris efficacie & complementi. Alexand. Alens. in 4 sent. quest. 63.*

* *Licet illa sumtio, que est in accipiendo sub una specie sufficiat, illa tamen que est sub duabus est majoris meriti. Ib.*

† *Fuit multorum Catholicorum opinio, plus gratie dari per duas species quam per unam tantum, Quam viri graves referant tenuisse plures ex Patribus qui Concilio Tridentino affuerunt, & ideo idem Concilium caute dixisse, fideles eo quod communicent sub una tantum specie, nullam Gratiâ ad salutem necessariam defraudari. Suarez Tom. 3. in Tert. Disp. 63.*

can be imagined why the one should give onely the *necessary* Grace, and the other onely the *additional*. Men must make too bold with the Grace of God, and the Grace of the Sacrament, who think to give it as they please, and to part and divide it as they think fit by their presumptuous and ungrounded fancies, and do not wholly depend upon his will and pleasure for the receiving of it, and that way and manner which he himself has appointed. Others there are who though they defend the Communion in one kind, yet speak very doubtingly about that question, Whether more spiritual fruit or more grace be not received by both than by one: *Salmeron*

|| *Difficilis sane questio propterea quod ex antiquis quicquam vix habemus unde possimus eam decidere.* *Salmer. de Euch.*

says, *It is a difficult question, because we have nothing from the Ancients whereby we can decide it* ||; no truly the question and the reason of it, which is *their pra-*

* *Ut propterea Doctores qui de hac reloquuti sunt in varias ierint sententias.* *Ib.*

ctice, is too late and novel to have any thing produced for it out of Antiquity: *So that those Doctors who speak of this matter, have had various opinions about it* *.

Some saw there was no reason for it, and that it was perfectly precarious and ungrounded, but others thought it necessary to defend their Communion in one kind: *Bellar-*

† *Hac propositio non est adeo certa — de hac enim varie sentiunt Theologi neq; Concilium eam aperte definire videtur.* *Bellar. de Euch.*

mine himself owns that *this is not so certain, for divers have different sentiments concerning it; neither does the Council openly define it* †. But *de Meaux* has

done it very positively and definitively, contrary to many learned men in his own Church, and without any warrant from the Council of *Trent* or any other.

Secondly, To make the whole Grace, and Vertue, and entire Fruit of the Sacrament to be given by one Species, is to render the other wholly uselefs and superfluous as to the conveying any real vertue or benefit to him that receives it. When the Priest has taken the Species of Bread, and has by that fully received the *whole Grace* and

entire

entire Fruit of the Sacrament, what can he further receive by the Cup, and what benefit can he have by it? *De Meaux* will by no means have the effect of the Body suspended till the Blood is received ||; though *Bellarmino* is willing it should *: But if it be so to the Priests, why may it not likewise to the people? and if the Priests receive any benefit by the Cup, which they would not have without it, why may not the people also? For they have not yet declared, that I know of, that the Priest is to receive more grace by the Sacrament than the people: What a meer empty Cup must the Priest then receive, void of all grace and vertue, after he has taken the Species of Bread which has before given him the whole and entire fruit and grace of the Sacrament, to which the Cup can add nothing at all? It must be then as utterly fruitless to him, as the Wine of *ablution* is to the Laity, and if it be so inconsiderable, they need not, methinks, be so afraid of the Laymens spilling it or dipping their Beards and Whiskers in it; but it is still the very natural and true Blood of Christ; if it be so, 'tis strange that it should have no true and essential vertue belonging to it, surely Christ's Blood is never without that, nor ought any to have so mean and low an opinion of it.

Why did Christ give the Cup to the Apostles, as part of the Sacrament, if they had received the whole grace and vertue of the Sacrament before? and if so soon as they had received his Body, at the same instant they received the whole grace that accompanied that, and his Blood too? Christ if he did not suspend the effect of the Blood till it was taken, must have prevented it, and given it before it was. Christ no doubt might have given the whole grace and effect of the Sacrament by one Species, if he had pleased; but if he had done that, he would not have given the other, nor should we have had two Species Instituted by him, if he had restrained the effect of those two to one onely: When Christ has appointed two and

|| P. 3.

* De Euch. l.

4. c. 23.

gave two himself, for men to come and argue that one alone may give the whole good of both, because *the Grace of both is the same, and inseparable from either, and because Christ did not suspend the effect of one till he gave the other, and that 'tis impossible he should separate the effect of his Bloud from that of his Body*; this is to argue at all adventures against what is known, from what is secret and uncertain, against the plain will of Christ from his power, and against what he has done from what he might do, and is to set up a precarious and ungrounded Hypothesis of our own, from the nature of the thing, when the thing itself is purely arbitrary and positive, and depends wholly upon Christ's will and pleasure. If Christ himself has appointed two Species in the Sacrament to convey the whole and entire vertue of the Sacrament to worthy receivers, as he seems plainly to have done by instituting both, and giving both to his Apostles, and commanding both; how groundless and arrogant is it in any to say, That one is sufficient to give this, and that both are not necessary to this end; without knowing any thing further of Christ's will about it; and when they believe as *de Meaux* does, † *That Jesus Christ has equally instituted both parts*; Yet notwithstanding to make one unnecessary to the giving any real vertue and benefit, and to dare to affirm as *de Meaux* does, || *That the receiving the Blood is not necessary for the grace of the Sacrament, or the ground of the Mystery*.

† P. 130.

|| P. 4.

Let me then ask what it is necessary for, and why it was *equally* instituted with the other: *De Meaux* gives not a plain answer to that, but tells us, *That the Eucharist has another quality, namely, that of a Sacrifice* *; and for this reason, *both Species are always consecrated, that so they may be offered to God, and a more lively representation may be made of Christ's death*. But this is no answer to the question, for I do not ask why they are necessary as the Eucharist is a *Sacrifice*, which it is not in a proper sense.

* P. 179.

sence, though it be not my business to shew that here, but as it is a *Sacrament*; Why did Christ institute both Species in the Eucharist, as it is a *Sacrament*? and why did he give both Species to his Apostles? He did not give these to them as a Sacrifice, for as such, if it were so, it was to be onely offered up to God; but he gave both the Species to his Disciples; and why did he do this, if the whole grace and vertue of the Sacrament was given by one? and why does the Priest receive both as well as offer both to God? He does not receive them as a Sacrifice, but as a Sacrament: And why is the Sumption of both necessary to him, as the Eucharist is a Sacrament; which *Bellarmino* says it is, upon that very account †; If the taking of one be sufficient to convey the whole grace and vertue of both, and the other be not necessary for this end? All these questions will return upon *de Meaux* though the Eucharist were a Sacrifice; and as to that I shall onely ask him this question, Whether Christ did as truly and properly offer up his Body and Blood as a Sacrifice to God when he instituted this Sacrament, as he did upon the Cross? If he did, and therefore two Species were necessary, (though if his Body and Blood be both together in one, that might be sufficient) why needed he then to have afterwards offered up himself upon the Cross, when he had as truly offered up his Body and Blood before in the Eucharist?

If two Species are necessary to make a full representation of Christ's death, and to preserve a perfect image of his Sacrifice upon the Cross, and by the mystical separation of his Body and Blood in the Eucharist, to represent how they were really separated at his death; why are they not then necessary as *de Meaux* says, *They are not to the ground of the Mystery*: Is not the Eucharist as it is a Sacrament, designed to do all this, and to be such a Remembrance of Christ, and a shewing forth the Lord's death

† *Sacerdotibus utriusq; speciei Sumptio necessaria est ex parte Sacramenti.* Bellarm. de Euch. c. 4.

till he come; as the Scripture speaks? And do not they in great measure destroy this, by giving the Sacrament in one kind, without this mystical separation of Christ's Body and Blood; and without preserving such a sacramental Representation of it as Christ has appointed? But says *de Meaux*, *The ultimate exactness of representation is not requisite* ||. This I confess, for then the eating the Flesh and drinking the Blood of a man, as some *Heretics* did of an Infant, might more exactly represent than Bread and Wine; but such a representation as Christ himself has appointed and commanded, this is requisite: and when he can prove that Christ has commanded Immersion in Baptism to represent the cleansing of the Soul, as he has done taking Bread broken and Wine poured out in the Eucharist, to represent his Death, I will own that to be requisite in answer to his §. 11. There ought to be also an expression of the grace of the Sacrament, which is not found in one Species alone, for that is not a full expression of our perfect nourishment both by meat and drink; and if the Sacraments onely exhibit what they represent, which is an Axiom of the School-men; then as one kind represents our spiritual nourishment imperfectly, so it exhibits it imperfectly; but however, if the whole grace and vertue of the Sacrament be given by one Species, the other must be wholly superfluous and unnecessary as to the inward effect, and so at most it must be but a meer significant sign, void of all grace, as *de Meaux* indeed makes it, though the name of a sign, as applied to the Sacrament, is so hard to go down with them at other times, when he says of the species of Wine, *That the whole fruit of the Sacrament is given without it, and that this can adde nothing thereunto, but onely a more full expression of the same Mystery* *.

* P. 185.

II. The second question I proposed to consider, was, Whether one Species containing both Christ's Body and Blood by the Doctrine of Transubstantiation, and consequent-

quently the person of Christ whole and entire by the Doctrine of Concomitancy, do not contain and give whole Christ, and so the whole substance and thing signified of the Sacrament? This *de Meaux* and all of them pleade, That *each Species contains Jesus Christ whole and entire* †; so that we have in his Flesh his Blood, and in his Blood his Flesh, and in either of the two his Person whole and entire, and in both the one and the other his blessed Soul with his Divinity, whole and entire, so that there is in either of the Species the whole substance of the Sacrament, and together with that substance the whole essential vertue of the Eucharist ||, according to these Principles of the Roman Church. I am not here to dispute against those, nor to shew the falseness and unreasonableness of that which is the ground of them, and which if it be false destroys all the rest, I mean *Transubstantiation*, whereby they suppose the Bread to be turn'd into the very natural Body of Christ, with Flesh, Bones, Nerves, and all other parts belonging to it, and the Wine to be turned into the very natural substance of his Blood; and since this Flesh is not a dead Flesh, it must have the Blood joyned with it, and even the very Soul and Divinity of Christ, which is always Hypostatically united to it, and so does necessarily accompany it; and the Body with Christ's Soul and Divinity, must thus likewise ever accompany his Blood: To which prodigious Doctrine of theirs as it relates to the Communion in one kind, I have these things to say:

1. It does so confound the two Species, and make them to be one and the same thing, that it renders the distinct consecration of them to be not onely impertinent but senceless; For to what purpose, or with what sense can the words of Consecration be said over the Bread, *This is my Body*? and those again over the Wine, *This is my Blood*: If upon the saying of them by the Priest the Bread does immediately become both the Body

† P. 305. 5.

|| P. 327.

dy and Blood of Christ, and the Wine both his Blood and his Body too; this is to make the Bread become the same thing with the Wine, and the Wine the same thing with the Bread, and to make onely the same thing twice over, and to do that again with one form of words which was done before with another; for upon repeating the words, *This is my Body*, Christ's Body and Blood are both of them immediately and truly present; and when they are so, what need is there of the other form, *This is my Blood*, to make the same thing present again, which was truly present before? It matters not at all in this case, whether they be present by vertue of the consecration, or by vertue of Concomitancy, for if they be truly present once, what need they be present again, if they become the same thing after the first form of Consecration which they do after the second? why do they become the same thing twice? or what need is there of another form of words to make the Wine become that which the Bread was before? they hold it indeed to be Sacriledge not to consecrate both the Species, but I cannot see according to this principle of theirs, why the consecrating of one Species should not be sufficient, when upon the consecration of that, it immediately becomes both Christ's Body and Blood; and what reason is there for making the same Body and Blood over again by another consecration? They might if they pleased say over the Bread alone, *Hoc est Corpus meum, & hoc est sanguis meus; This is my Body, and this is my Blood*: for they believe it is so upon the saying those words, *Hoc est Corpus meum; This is my Body*. And if it be so as soon as the words are pronounced, they may as truly affirm it to be both as one: What does it signifie to say, they are both present by Concomitancy? does not Concomitancy always go along with the Consecration? is there any space between the Consecration and the Concomitancy? is not the one as quick and sudden as the other?

and

and can it be said over the Species of Bread, *This is my Body*, before it can be as truly said, *This is my Blood*? why therefore may not they be both said together? Nay, it may be as truly said by vertue of this Doctrine not only, *This is my Body and Blood*, but this is my Soul and my Divinity; for though they will not say it is *made* all those, yet it *becomes* all those, and truly *is* all those by this Concomitancy upon the Consecration, and it may be said to *be* all those as soon as it is consecrated, and at the same time that those words are spoke.

There being a distinct Consecration of Christ's Body and Blood in the Sacrament, if Christ's Body and Blood be really present there by vertue of the words of Consecration, yet they ought to be as distinctly present as they are distinctly consecrated, that is, the Body present in the species of Bread, and the Blood in the species of Wine, for else they are not present according to the Consecration; so that this Concomitancy by which they are present together, does quite spoile the Consecration by which they are present asunder, and so confounds the two Species as to make them become both the same thing after they are consecrated, and renders the consecration of one of them to be without either use or sense.

2. It makes the distinct Sumption of both the Species to be vain and unnecessary to any persons, to the Priests or to any others to whom the Pope has sometimes granted them, and even to the Apostles and all the first Christians who received both; for if the one contains the very same thing with the other, and gives the very same thing, what need is there of having or of taking both, that is, of taking the very same thing twice over at the same time? If one Species contain Jesus Christ whole and entire, his Body, Blood, Soul, and Divinity, and all these are given by one Species, what can be desired more as *de Meaux* says, Then Jesus Christ himself? and what then can the other Species give but the same thing? is
Jesus.

Jesus Christ with whole Humanity and Divinity to be thus taken over and over, and to be taken twice at the same time? if he be, why not several times more, and if he were so, this might be done by taking several times the same Species, since one Species contains the same as both, even the whole substance, and the whole essential effect of the Sacrament, and the very person of Jesus Christ himself. This does so alter the nature of the Sacrament by which we have a continual nourishment conveyed to our Souls, and receive the Grace and Spirit of Christ by fresh and daily recruits, and in several measures and degrees every time we Communicate, that it makes it not onely to no purpose for any person to take more than one Species at once, but to take the Sacrament more than once all his whole life, for what need he desire more, who has received *together with the humanity of Jesus Christ, his Divinity also whole and entire* †, and if he has received that once, there is no reason for receiving it again, for this as it renders the Grace and Substance of the Sacrament *Indivisible*, as *de Meaux* often pleades, so it renders it *Infinite*, to which nothing can be ever added by receiving it never so often; and if we thus make this Sacrament to give the very Body and Bloud of Christ, and so the whole and entire Person of Christ, and his whole Humanity and his whole Divinity, instead of giving the spiritual *Graces* and *Virtues* of Christ's Body and Bloud, we then make every Communicant to receive all that by one single Communion which he can ever receive by never so many thousands, and we make all persons to receive this alike, however different the preparations and dispositions of their minds are, and even the most wicked and vile wretches must receive, not onely Christ's Body and Blood, but even his Soul, and his Divinity, and his whole and entire Person; for though the spiritual graces and virtues may be given in different measures and degrees, and in different proportions

† P. 314.

portions according to the capacity of the receiver, yet the Humanity and Divinity of Christ, which is whole and entire in each Species, never can.

Thirdly, If Christ's Body and Bloud were thus always joyned together in the Sacrament, and were both contained in one Species, yet this would not be a true *Sacramental* reception of them, for to make *that*, they ought to be taken as separate and divided from one another, his Body from his Blood, and his Blood from his Body, and not as conjoyned or mixt together; this was the way and manner which Christ himself appointed, and this is the onely way by which we can be said to eat his Body and to drink his Blood: and as they own they ought to be thus consecrated, so they ought also to be thus received, for I cannot understand why they might not be as well consecrated together as received together, and why it would not be as true a Sacrament with such a *Consecration* as with such a *Sumption*; nay, I think the Consecration this way would have more sense in it than the Sumption, for it is nothing so odd and strange to suppose the Bread to be turned into the Body and Bloud of Christ, as to suppose that by eating *that* we both eat the Body and drink the Blood of Christ; to make eating and drinking the same thing, or to say we *drink* by *eating*, and *eat* by *drinking*, are very unaccountable and unintelligible expressions, so that Concomitancy does wholly confound those two Sacramental Phrases and Sacramental Actions: *But is it not enough*, says *de Meaux* ||, *for a Christian to receive Jesus Christ? is it not a Sacrament where Jesus Christ is pleased to be in person?* But Jesus Christ is not received in the Sacrament in any other manner but by receiving his Body and Bloud, nor is it his Person he bids us receive, but his Body and Bloud, and the way by which we are to receive them is by eating the one and drinking the other, and we cannot be properly said to do that, or, to receive Christ or his
R Body

Body and Blood Sacramentally, but this way: Though the Body and Blood of Christ, therefore should be both in one Species and both received by one Species, yet this would not be the eating the Body and the drinking the Blood, for as one of their own Popes, *Innocent the Third*, says, and *Durandus* from him, *Neither is the Blood drunk*

* *Nec sanguis sub specie panis nec Corpus sub specie vini bibitur aut comeditur, quia sicut nec sanguis comeditur nec Corpus bibitur ita neutrum sub specie panis bibitur aut sub specie vini comeditur.* Durand. Rational. l. 4. c. 42.

under the Species of Bread, nor the Body eaten under the Species of Wine, for as the Blood is not eaten nor the Body drank, so neither is drunk under the Species of Bread nor eat under the Species of Wine.*

And therefore though they should be both received according to them by one Species, yet they would not be both eat and drank, that is received Sacramentally; eating and drinking are distinct things, and both belong to the Sacrament; and though eating and drinking spiritually be as *de Meaux* says, The same thing †, and *both the one and the other is to believe*: Yet eating and drinking Sacramentally are not, but are to be two distinct outward actions that are to go along in the Sacrament with our inward Faith.

† P. 184.

This Doctrine of Concomitancy and of receiving the Body and Blood of Christ together in that gross manner which is believed in the *Roman Church*, does quite spoil the Sacramental reception of Christ's Body and Blood, for according to *that*, they can never be received *separate* and *apart*, no not by the two Species, but they must be always received *together* in either of them; so that though by the Institution the Species of Bread seems particularly to contain, or rather give the Body, and the Species of Wine the Blood, and as *St. Paul* says ||, *The bread which we bless, is it not the communion of the body of Christ? and the cup which we bless, is it not the Communion of the blood of Christ?* Yet hereby either of them is made the Communion of both, and it is made impossible to receive them afunder, as Christ instituted and appointed.

|| 1 Cor. 10. 16.

ed.

ed and as is plainly implied by eating and drinking, and seems to be the very nature of a Sacramental reception: But

Fourthly, This Concomitancy makes us to receive Christ's Body and Blood not as sacrificed and shed for us upon the Cross, but as they are now living and both joyned together in Heaven, whereas Christ's Body and Blood is given in the Sacrament, not as in the *state of life* and glory, but as under the *state of death*, for so he tells us, *This is my body which is given for you*, that is, to God as a Sacrifice and Oblation, and, *This is my blood which is shed for the remission of sins*. So that we are to take Christ's Body in the Sacrament as it was crucified for us and offered up upon the Cross, and his Blood as it was shed and poured out, not as joyned with his Body, but as separated from it: the Vertue of Christ's Body and Blood cometh from his Death and from its being a Sacrifice which was slain, and whose Blood was poured out for to make expiation for our Sins, and as such we are to take Christ's Body and Blood, that is, the vertue and benefits of them in the Sacrament, for as *de Meaux* says, * P. 318. *This Body and this Blood with which he nourisheth and quickneth us, would not have the vertue if they had not been once actually separated, and if this separation had not caused the violent Death of our Saviour, by which he became our Victim*. So neither will it have that vertue in the Sacrament if the Body be not taken as broken and sacrificed, and the Blood as shed or poured out, and both as separated from one another: *De Meaux* owns, *We ought to have our living Victim under an image of Death, otherwise we should not be enlivened* †. I do not well understand the meaning of a *living Victim*, for though Christ who was our Victim is alive, yet he was a Victim onely as he died; so that a living Victim is perhaps as improper a phrase as a dead Animal. If we are to receive Christ then in the Sacrament as a Victim or Sacrifice,

|| P. 309.

* P. 312.

we are to receive him not as living but as dead ; I would not have *de Meaux* or any else mistake me, as if I asserted that we received a dead Body, *a dead flesh, a carcase* as he calls it || in the Sacrament, for he knows we do not believe that we receive any real flesh, or any proper natural Body at all, but onely the mystical or sacramental Body of Christ, or to speak plainer, the true and real Vertue of Christ's Body and Blood offered for us, and *we are not onely to have this under an image of death*, that is, to have the two Species set before us to look upon, but we are to receive it under this image, and to eat the Body as broken, and the Blood as poured out, and so to partake of Christ's death in the very partaking of the Sacrament ; *de Meaux* speaks very well, when he says, * *The Vertue of Christ's Body and his Blood coming from his Death, he would conserve the image of his Death when he gave us them in his holy Supper, and by so lively a representation keep us always in mind to the cause of our Salvation, that is to say, the Sacrifice of the Cross.* But how is this image of his Death conserved in his holy Supper, if Christ be there given not as dead but living, Concomitancy does rather mind us of Christ's Resurrection when his Body was made alive again and reunited to his Soul and to his Divinity, than of his death when it was divided and separated from them ; and it makes us not to partake of Christ's Body as crucified upon the Cross, but as glorified in Heaven ; as it is so indeed Christ's body cannot be divided from his blood, and his whole humanity, soul, and body are always united with his Divinity, but we do not take it as such in the Sacrament, but as his body was sacrificed, and slain, and wounded, and his blood as shed and separated from it.

They who can think of a crucified Saviour, may think of receiving him thus in the Sacrament *without horror* ; *de Meaux* owns, That this mystical separation of Christ's body and blood ought to be in the Eucharist as it

it is a Sacrifice †: And why not then as it is a Sacra- † P. 180, 181.
ment? is there any more horror to have Christ's body
thus consecrated, then thus eaten and received? *The*
words of consecration, he says, *do renew mystically, as by a*
spiritual sword, together with all the wounds he received in
his body, the total effusion of his blood ||. Why may we || 1b.
not then receive Christ's body as thus wounded, and his
blood as thus poured out, in this mystical Table? and
why must Concomitancy joyn those together which
Consecration has thus separated and divided? Christ's
body and blood we say ought to be thus mystically se-
parated in the Sacramental reception of them, and so
ought to be taken separately and distinctly; they
own they ought to be thus mystically separated in
the consecration, though how that consists with Con-
comitancy is hard to understand, but whatever they
have to say against the separating them in the *Reception*,
may be as well said against their separating them in the
Consecration; *Is Christ then divided? is his body then de-*
spoiled of blood? and blood actually separated from the bo-
dy? ought Christ to die often, and often to shed his blood?
A thing unworthy the glorious state of his Resurrection,
where he ought to conserve eternally humane nature as en-
tire as he had at first assumed it. Why do they then
make this separation of his body and blood when they
consecrate it? if that be onely mystical and representa-
tive, so is it in our reception much better, for we do not
pretend to receive Christ's natural body and blood, as
they do to consecrate them, but onely his mystical body
and blood, which is always *to conserve this figure of*
Death, and the character of a Victim, not onely when it
is consecrated, but when it is eaten and drunk, which it
cannot otherwise be. 'Tis this error of receiving
Christ's natural body in the Sacrament which has led
men into all those dark Mazes and Labyrinths wherein
they have bewildred and entangled themselves in this
matter,

matter, and so by applying all the properties of Christ's natural body to his mystical body in the Sacrament, they have run themselves into endless difficulties, and destroyed the very notion as well as the nature of the Sacrament.

The third Principle of Monsieur *de Meaux* is this: *That the Law ought to be explained by constant and perpetual practice.* But cannot then a Law of God be so plain and clear as to be very well known and understood by all those to whom it is given, without being thus explained? Surely so wise a Law-Giver as our blessed Saviour, would not give a Law to all Christians that was not easie to be understood by them; it cannot be said without great reflection upon his infinite Wisdom, that his Laws are so obscure and dark as they are delivered by himself, and as they are necessary to be observed by us, that we cannot know the meaning of them without a further explication: If constant and perpetual practice be necessary to explain the Law, how could they know it or understand it to whom it was first given, and who were first to observe it before there was any such practice to explain it by? This practice must begin some where, and the Law of Christ must be known to those who begun it, antecedent to their own practice: There may be great danger if we make *Practice* to be the *Rule* of the *Law*, and not the *Law* the *Rule* of *Practice*, and God's Laws may be very fairly explained away, if they are left wholly to the merey of men to explain them: For thus it was the *Pharisees* who were the great men of old for Tradition, did thereby *reject and lay aside* the Commandment of God by making Tradition explain it contrary to its true sense and meaning. This Principle therefore of Monsieur *de Meaux's* must not be admitted without some caution, and though we are well assured of constant and perpetual practice for Communion in one kind, yet the Law of Christ is so clear as not

to need *that* to explain it, and we may know *what appertains or does not appertain to the substance of the Sacraments* from the *Law* it self, and from the divine Institution of them, as I have all along shewn in this Treatise. *

It would have been a great reflection upon the Church, if its Practice had not agreed with the Law of Christ, though so plain and express a Law ought neither to loose its force nor its meaning by any subsequent practice; I have so great a regard and honour for the Catholic Church, that I do not believe it can be guilty of any Practice so contrary to the Law of Christ, as Communion in one kind; and I have therefore fully shewn, that its Practice has always agreed with this Law, in opposition to *de Meaux*, who falsely reproaches the Church with a practice contrary to it; his design was to destroy the Law of Christ by the Practice of the Church; mine is to defend the Practice of the Church as agreeable to, and founded upon the Law of Christ, but the Law of Christ ought to take place, and is antecedent both to the Churches Practice and the Churches Authority: As to Tradition, which was the main thing which *de Meaux* appealed to, I have joyned issue with him in that point, and must leave it to those who are able to judge which of us have given in the better evidence, and I do not doubt but we may venture the Cause upon the strength of *that*; but there is another more considerable *plea*, which is prior to Tradition, and which as *de Meaux* owns, † *Is the necessary ground work* of it, and that is Scripture, or the Command and Institution of Christ contained in Scripture, which is so plain and manifest, that it may be very well understood by all without the help of Tradition; I do not therefore make any manner of exceptions to Tradition in this case, onely I would set it in its right place, and not found the Law of Christ upon Tradition, but Tradition upon the Law of Christ, and I am willing to admit it as far as *de Meaux* pleases, with
this.

§. V. §. VI.

this reasonable *Proviso*, That it does not interpret us out of a plain Law, nor make void any Command of God that may be known without it; I have therefore prevented *de Meaux* in all he brings for Tradition and the Practice of the Church, unless he will lay so great stress upon that, as to make it null, and supersede a divine Law; nor am I at all concerned in all the instances he brings for it out of the *Old and New Testament* ||, unless he can bring one to prove that either the *Jewish Synagogue* or the *Christian Church* did ever make void a Divine Law by a contrary Practice and Tradition of their own; I can never allow any Church to have a power and Authority to do this, and I am willing to allow it all Authority that is kept within those bounds. It was boldly and openly done indeed by the Council of *Constance*, when it owned, *That Christ instituted the Sacra-*

* *Licet Christus post cenam instituerit & suis Discipulis administraverit subutrâq; specie panis & vini hoc venerabile Sacramentum — Et similiter quod licet in primitivâ Ecclesiâ hujusmodi Sacramentum reciperetur à fidelibus sub utrâq; specie. Concil. Constant. Sess. 11.*

ment and administred it to his Disciples under both kinds and that the faithful received it under both kinds in the Primitive Church: Yet to command it under one by its own power and authority, and by its own Prerogative to give a Non obstante to Christ's Institution; this*

was done like those that had a sufficient *plenitude* of power, and were resolved to let the World see they had so, and that Christ's own Institution was to give way to it; they had not then found out the more sly and shifting subtilties that Christ gave the Cup to his Disciples onely as Priests, and made them Priests just after the giving them the Bread; this was a late invention found out since that *Council*, by some more timorous and wary Sophisters who were afraid of setting up the Churches Power against a Divine Institution; neither did they then offer to justify the Communion in one kind by the Tradition and Practice of the Primitive Church, as *de Meaux* and others have done since, but they plainly gave

up

up this, and onely made a late Custom, which was afterwards introduced, to become a Law by vertue of their present Power, *notwithstanding* the Institution of Christ and the Practice of the Primitive Church to the contrary: Here the Case truly lies, though *de Meaux* is willing to go off from it, there must be a power in the Church to void a Divine Institution, and to null a Law of Christ, which can be no other than an Antichristian power in the strictest sense, which may by the same reason take away all the positive Laws of Christianity, or else Communion in one kind is not to be maintained; and this power must be in a particular present Church, in opposition to the Primitive and the Universal, or else this Communion is not to be maintained in the Church of *Rome*: *De Meaux* must be driven to defend that *pos^t* which he seems to have quitted and deserted, or else he can never defend this half-Communion, which is contrary, as I have proved, and as the Council of *Constance* owns, to the Institution of Christ, and to the Practice of the Primitive Church. The new Out-work he has raised from Tradition, in which he puts all the forces of his Book, and the main strength of his Cause; this I have not beat down or destroyed, but taken from him; and his cause can never hold out upon his own principles of Tradition and the Practice of the Church, which is a very strong battery against it, as I have largely shewn; so that all that he says for Tradition is in vain, and to no purpose, since this Tradition he pleades for is utterly against him, and if it were never so much for him, yet no Tradition can take away a Divine Law.

He seems to own, and I think he dare not expressly deny, that what is *essential* to the Sacraments, or belongs to the substance of them cannot be taken away by *Tradition* or the Power of the Church, but he utterly destroys this by making onely *Tradition* and the

Practice of the Church to determine what is thus essential to the Sacraments, for if nothing be *essential* but what is made so by *them*, and may be known by *them*, then they have a power to make or to alter even the very *essentials* of the Sacraments, which are hereby made wholly to depend upon the *Church* and *Tradition*: We are willing to own that nothing is unalterable in the Sacraments, but what is essential to them, and that all other *indifferent* things belonging to them, may be altered by the *Church*, or by *Tradition*; but then we say that what is *essential* is fixt and known by the *Institution*, and by a *Divine Law*, antecedent to *Tradition*; and if it were not so, then there were nothing *essential* in the Sacraments at all, but all would be *indifferent*, and all would depend upon *Tradition* and the *Churches Power*; and then to what purpose is it to say, That the Church has power onely in the *Accidentals*, and may alter whatever is not *essential*, or belongs not to the substance of the Sacraments; this onely shews that they are ashamed to speak out, and they dare not but grant with one hand, that which they are forced to take away with another; they dare not openly say, That the Church has power over the essentials of the Sacraments; but yet they say, That there are no essentials but what are made and declared to be so by the Church: So the streight they are in obliges them in effect to revoke their own concessions, and Truth makes them say that which their Cause forces them to unsay again, and they are put upon those things in their own necessary defence, which amount in the whole to a contradiction.

If the Bishop of *Meaux* can shew us that any Divine Institution was ever altered by the Jewish or Christian Church, or any Law of God relating to Practice and Ceremony was ever taken away by a contrary Practice and Tradition, then he says something

to the purpose, of *Communion in one kind*, but if the many Instances which he brings for Tradition out of the *Old and New Testament*, do none of them do this, they are then useless and insufficient, they fall short of what they ought to prove, and come not up to the question in hand, but are wholly vain and insignificant, and to shew they are so, I shall reduce them to these following heads:

1. They chiefly relate to the Churches Power in appointing and determining several things which are left indifferent and undetermined by the Law of God; and here we acknowledge the Church to have a proper Power, and that it may oblige even in Conscience to many things, to which we are not obliged by the Law of God; and may determine many things for the sake of Peace and Uniformity in Divine Worship, which are not so precisely determined by God himself. Thus the *Jewish Church* might settle the time of *Vespers*, on which their Sabbaths and Feasts were to begin, the evening being to them the beginning of the next day; so they might appoint also the manner of observing the new Moons; thus they might also settle the times of the Three Sacrifices, the *Daily*, the *Sabbatical*, and the *Paschal*, when they were all to be offered the same day upon one Altar; and determine which of them should be offered first, though God himself had not determined it: But could they take away any one of these Sacrifices which God had commanded, upon a pretence that the other were sufficient without it? could they have neglected either the New Moons or the Evening-Oblations which God had appointed, because they might appoint what God had not done, namely, the manner of observing them? because they could regulate several things relating to the Law, and necessary to the observance of it, which God had not determined; could they therefore void

the Law it self, or transgress and violate it in any of those things which God had particularly appointed? Thus the Christian Church may order many things relating to Divine Worship, and even to the Sacraments themselves, which no Law of Christ has ordered or determined, as the time, the place, the outward form and manner of administering them; and yet these as *de Meaux* says, *Are absolutely necessary for the observati- on of the Divine Law*; which cannot be observed without some of those circumstances; thus as to Baptism it may appoint it to be performed by sprinkling or dipping, because neither of those are commanded by the word *Baptize*, but onely washing with Water, as I have shewn before against *de Meaux*, but to do this in the Name of the *Father, Son, and Holy Ghost*, is absolutely necessary, because this is commanded, though whether with that form, *I baptize thee*, or *Be thou baptised*; which is used in the Greek Church, is indifferent. Thus as to the *Eucharist*, the Church may command it to be taken kneeling or standing, which was an ancient posture of receiving it; it may use such a form of words in the consecrating the Elements, and in blessing the Bread and Wine, or another, for it is plain, one was not always used, and *St. Gregory* tells us, *† Epist. 63. That the Apostles consecrated onely with Lord's Prayer* †. It may use such a sort of Bread and Wine; or another, for no particular sort is commanded; but it is necessary to bless and to give *both*, because *both* are instituted, and both are commanded; and the Ministers, *|| 1 Cor. 4. 1. who are the Stewards of the Mysteries of God ||*, these alone have the ordinary power of blessing and distributing them to the people, but they may do this by the hands of the Deacons, or by suffering the people to take them and divide them among themselves: Such things as these which *de Meaux* offers to us as great difficulties, are onely indifferent things left undetermined

† Epist. 63.
ad Syr.

|| 1 Cor. 4. 1.

mined by the Divine Law, in which the Church has a power to appoint what it thinks most proper for decency, and order, and edification, and thus the greatest knots with which he designed to entangle us are easily resolved and untied, and yet not any one of the Divine Laws are in the least loosened or dissolved. One of the greatest things he urges for the necessity of Tradition and the Practice of the Church, is the Baptism of Infants, for which he says we can produce nothing from Scripture, but must be forced to resolve it wholly into Tradition; as to *that* I am not willing to begin another Controversie with him here, and therefore shall onely send him to *Bellarmino* for his satisfaction, who proves Infant Baptism from Scripture * as well as from Tradition, and says, *It may be clearly gathered from Scripture it self*†. But if it were not, does it follow because the Church may make a Law which is not contained in Scripture, that therefore it may break a Law which is? and because it may appoint some things which God has left indifferent, that therefore it may forbid what he has absolutely commanded.

* *Bellarmin. de Sacram. Baptis-
mi. c. 8, 9.*

† *Tamen id & colligitur satis a-
pertè ex Scripturis.*

2. Other instances produced by *de Meaux*, relate not onely to matters Ecclesiastical, but to those that were Civil, or at least mixt, and so belonging to the Power of the Magistrate, as the *Lex Talionis*, and the prohibition of Marriage with the *Moabites* and *Ammonites*: The Civil Magistrate was to see all possible Justice done by the one, according to God's own command; and it was a commendable act in him to prevent all mischief that might have come by the other, though this was done without a Divine Precept, by a general Power vested in the Magistrate, or a particular and immediate direction, perhaps given by God to *Esdra* and *Nehemiah*: But how these can any way serve

serve de Meaux, I cannot imagine, in the present Controversie, unless he would prove the Magistrate not bound to execute the *Lex Talionis* at all, or that the *Jews* might have dispensed with the Law in *Deuteronomy*, which forbade Marriages with the *Canaanites*, because upon the same ground and reason they forbade those also with the *Ammonites* and *Moabites* afterwards.

3. Some cases he mentions were excused upon the account of necessity, which when it is notorious and unavoidable, dispences with a positive Law. Thus *David's* eating the Shewbread, which it was not lawful but for the Priests ordinarily to eat, is approved by our Saviour, *Matth. 12.* 4. not upon the account of Tradition, or the judgement of the High-Priest, but the extream hunger which he and his Companions were then pressed with, and which made it lawful for them to eat of the hallowed Bread, when there was no other to be procured: But did this make it lawful afterwards for the High-Priest or the Sanhedrim to have made the holy Bread always common to others when there was no such necessity? Thus if some Christians lived in a Country where it was impossible to have any Wine, this might excuse them from taking the Cup, but does this justify the making a general Law to take away the Cup when there is no such necessity for it? and the same may be said of many other like instances.

4. In other cases when a Law was founded upon a particular reason, the ceasing of that made the Law to cease, which was wholly grounded upon it, as in the prohibition of eating Bloud, and things strangled, and Meats offered to Idols, this being to avoid giving any scandal to the *Jews* at that time, when the reason of it ceased, so did the Law; and it is not so much Tradition which makes it void, as those general sayings

ings of Christ and the Apostle, that *nothing which enters in at the mouth defiles the man*; and that *whatever is sold in the shambles may be eat, without asking any question for conscience sake.*

As to the *Jews* defending themselves upon the Sabbath, on which they were commanded so strictly to rest, it was both *necessity* and the *reason* of the Law which made this justifiable, and not any Tradition or any sentence of the *Sanhedrim*; and our Saviour when he blames their superstitious observance of the Sabbath, does not reprove them for keeping it as it was commanded, or otherwise than Tradition had explained it, but contrary to the true reason and meaning of it, and to the true mind and will of the Lawgiver.

As to the Christians changing the Sabbath into the first Day of the Week, this was not done by *Tradition*, but by the *Apostolical Authority*; and whatever obligation there may be antecedent to the Law of *Moses* for observing one day in seven, it can neither be proved that the *Jews* observed exactly the Seventh day from the Creation, much less that the Christians are under any such obligation now, or I may adde, if they were, that Tradition would excuse them from a Divine Law.

All the instances which Monsieur *de Meaux* heaps up, are very short of proving that, and though I have examined every one of them, except that pretended *Jewish* Tradition of Praying for the Dead, which is both false and to no purpose, yet it was not because there was any strength in them to the maintaining his sinking Cause, but that I might take away every slender *prop* by which he endeavours in vain to keep it up, and drive him out of every little *hole* in which he strives with so much labour to *Earth* himself, when after all his *turnings* and *windings* he finds he must be run down.

If any instance could be found by *de Meaux* or others, of any Tradition, or any Practice of a Church contrary to a Divine Institution, and to a plain Law of God, they would deserve no other answer to be returned to it, but what Christ gave to the *Pharisees* in the like case: *Why do ye transgress the commandment of God by your tradition* || 3. Our Saviour did not put the matter upon this issue, Whether the Tradition by which they explained the Law, so as to make it of none effect, was truly ancient and authentic, and derived to them from their fore-Fathers; but he thought it sufficient to tell them that it *made void*, and was contrary to a Divine Law.

There is no Tradition, nor no Church, which has ever broke so plain a Law, and so shamefully violated a Divine Institution, as that which has set up Communion in One Kind: the true reason why it did so was not *Tradition*, no, *that* was not so much as pretended at first for the doing of it, but onely some imaginary dangers and inconveniencies, which brought in a new custom contrary to ancient Tradition: These were the onely things insisted on in its defence at first, *the danger of Spilling the Wine, and the difficulty of getting it in some places, and the undecency of Laymens dipping their Beards in it*: These were the mighty reasons which *Gerson* brought of old against the *Herésie*, as he calls it, of *Communicating in both Kinds* †; as if it were a new *Herésie* to believe that Wine might be spilt, or that men wore Beards, or as if the Sacrament were appointed only for those Countreys where there were Vines growing. *De Meaux* was very sensible of the weakness and folly of those pretences, though they are the *pericula* and the *scandala* meant by the Council of *Constance*, and therefore he takes very little notice of them, and indeed he has quite taken away all their arguments against the particular use of the Wine, because

† *Tractatus Magistri Johannis de Gerson contra heresin de communione Laicorum sub utraque specie.*

cause he all along pleades for *either* of the Species, and owns it to be indifferent which of them is ever is used in the Sacrament: But I have shewn that both of them are necessary to make a true Sacrament, because both are commanded, and both instituted, and both of them equally belong to the matter of the Sacrament, and so to the essence of it, and both are ordinarily necessary to the receiving the inward Grace and Vertue of the Sacrament, because that is annex to both by the Institution, and cannot warrantably be expected without both.

To conclude therefore, *Communion in One Kind* is both contrary to the Institution and to the Command of Christ, and to the Tradition and Practice of the Primitive Church grounded upon that Command, and is no less in it self than a sacrilegious dividing and mangling of the most sacred Mystery of Christianity, a destroying the very Nature of the Sacrament, which is to represent the Death of Christ, and his Blood separated from his Body; a lessening the signification and reception of our compleat and entire spiritual Nourishment, whereby we are Sacramentally to eat Christ's Body and drink his Blood; an unjust depriving the People of that most pretious Legacy which Christ left to all of them, to wit, His Sacrificial Blood which was shed for us, and which it is the peculiar privilege of Christians thus mystically to partake of; and lastly, a robbing them of that Grace and Vertue, and Benefit of the Sacrament which belongs not to any part, but to the whole of it, and cannot ordinarily be received without both kinds: O that God would therefore put it into the hearts of those who are most concerned, not to do so much injury to Christians and to Christianity; and not to suffer any longer that Divine Majesty, which is the great Foundation of all Spiritual Grace and Life, to be tainted and poyson-

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soned with so many corruptions as we find it is above all other parts of Christianity! And O that that blessed Sacrament which was designed by Christ to be the very Bond of Peace, and the Cement of Unity among all Christians, and to make them *all one Bread and one Body*, may not by the perverseness of men and the craft of the Devil, be made a means to divide and separate them from each other, and to break that Unity and Charity which it ought to preserve!

FINIS.

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